

Committee on Reference and Counsel

Representing the

The Rev. James L. Barton, D.D.,
Sec. Am. Bd. Com. F. M.

The Rev. Thomas S. Barbour, D.D.,
Sec. Am. Bapt. Miss. Union

The Rev. Arthur J. Brown, D.D.,
Sec. Bd. F. M. Presby. Ch., U. S. A.

The Rev. H. K. Carroll, LL.D.,
Sec. Bd. F. M. M. E. Ch.

The Rev. Henry N. Cobb, D.D.,
Sec. Bd. F. M. Ref. Ch. in Am.

Boards of Foreign Missions of the United States and Canada

The Rev. ARTHUR J. BROWN, Chairman
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The Rev. Walter R. Lambuth, D.D.,
Sec. Bd. of Miss. M. E. Ch., South

The Rev. Arthur S. Lloyd, D.D.,
Sec. Miss. Soc. Prot. Epla. Ch., U. S. A.

The Rev. Paul de Schweinitz,
Sec. of Miss' for Moravian Ch. in Am.

The Rev. Alexander Sutherland, D.D.,
Sec. Miss. Soc. Meth. Ch., Canada

Mr. Wm. Henry Grant,
Sec. Joint Conference

JANUARY 31, 1907.

To the Boards and Societies of Foreign Missions in the United States and Canada:

DEAR BRETHREN:

At the Annual Conference of the Foreign Missions Boards in the United States and Canada in Philadelphia, January 9th, the Committee on Reference and Arbitration reported favorable action by a large majority of the Boards on the question of constituting a permanent committee. The full text of the report will be found in the printed proceedings of the Conference. The recommendations of the Committee were as follows:

"First—That a committee be now constituted to be known as the Committee on Reference and Counsel.

"Second—That it consist of nine members, who shall be chosen by the Conference to serve for two years in two classes of four and five each, respectively, save that the first class as now chosen shall serve for a term of one year, the terms thereafter to be two years for both classes, four to be chosen on the even years and five on the odd years. This will make a strong Committee, the terms of four of whose members will expire each year, thus combining the advantages of experience and stability with opportunity to make any desired changes in the personnel of membership.

"Third—That the boards and societies represented in the Conference be informed that the Committee has been constituted and is prepared to consider any questions they may wish to refer to it, and that it is understood that the general range of its work shall include such features as (a) suggestions in regard to unoccupied fields; (b) negotiations with governments; (c) consideration of questions arising on the mission field between the missions of different boards; (d) such other questions as may be from time to time referred to it; (e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

"Fourth—That any board or society desiring the services of the Committee be permitted at its discretion to designate either the whole Committee or any part of it to serve in a particular case.

"Fifth—That special emphasis be laid upon the limitations that the Committee shall have no authority to interfere in any way in the internal administration of any board or society, or to take the initiative in considering questions which arise within any board or

society and concerning it alone, nor shall it have authority, unsolicited, to act as arbiter in any differences which may arise. It is further distinctly understood that the Committee shall not exercise constraint upon any board or society and that recognition of the Committee in any given case shall remain a voluntary act. The decision of the Committee cannot be binding upon any organization, but shall have the effect only of advice given or of judgment expressed."

After consideration by the Business Committee, these recommendations were unanimously adopted and the following Committee was appointed: the Rev. James L. Barton, D.D., the Rev. Thomas S. Barbour, D.D., the Rev. Arthur J. Brown, D.D., the Rev. H. K. Carroll, LL.D., the Rev. Henry N. Cobb, D.D., the Rev. Walter R. Lambuth, D.D., the Rev. Arthur S. Lloyd, D.D., the Rev. Paul de Schweinitz, and the Rev. Alexander Sutherland, D.D.

At a meeting the same day, the Committee organized by electing the undersigned Chairman and Dr. Carroll Secretary.

We therefore have pleasure in announcing that the Committee has been constituted and is prepared to consider any questions that may be referred to it. We invite the co-operation of all the Boards and Societies represented in the Conference. Requests for action or information will have prompt attention and suggestions will be gratefully received.

At a meeting, January 29th, the following steps were taken:

The Secretary of State was notified of the organization of the Committee and its readiness to co-operate with the Government in the ways authorized by the Boards in constituting the Committee.

Sub-committees were appointed as follows: To secure information regarding unoccupied fields, Dr. Barbour and Dr. Barton; to secure information regarding federative and union movements in foreign lands, Dr. Carroll and Dr. Cobb; to report on the general situation in China, the consequent responsibility of the home churches and modifications of policy, if any, that may be advisable, Drs. Lambuth, Lloyd, Barton, and Sutherland. As these four members of the Committee are to visit China this spring and attend the Shanghai Centennial Conference, they will have special opportunity to collect valuable information.

The Committee having learned that House Bill 24122, known as the Perkins Expatriation Bill, is pending in Congress

and that it "provides that five years of residence outside of the United States shall make an alien of any citizen," we immediately made inquiry at Washington as to whether due care had been exercised to exempt foreign missionaries. We are glad to report that the provisions of the Bill relate only to naturalized citizens and not to native-born.

The Committee is investigating a statement in the *South China Daily Journal* for October 29th, 1906, that Viceroy Yuan Shih Kai of China has issued a circular order to the effect that no more foreign schools shall be established in the Chih-li Province and that no official registration shall be made of existing foreign schools. We have ascertained that our Government has received no information on the subject. We are making further inquiries, and if it shall be found that such an order has been actually issued, prompt steps will be taken to see that the rights of our mission schools are duly safeguarded.

The Joint Conference, having instructed this Committee to take charge of arrangements for an Ecumenical Conference in Europe, if one shall be held, we are now in correspondence with our Scotch brethren on the subject.

We have received a memorial signed by fifteen missionaries of various Boards who were passengers on the Pacific Mail steamship en route from America to China, December 8th, 1906, expressing strong disapprobation of the "gambling freely permitted among the Chinese and Japanese travelling in the Asiatic steerage" and asking the various missionary societies "to use their good offices with the steamship company that, for the future, this nefarious traffic will be prohibited." We have forwarded a copy of this protest to the officers of the steamship company with the earnest request that the company will take such steps as may be needful and practicable.

On behalf of the Committee,

ARTHUR J. BROWN, *Chairman.*
H. K. CARROLL, *Secretary.*

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THE KINGDOM AMONG MEN.

"THE ORIGINAL WAY."

It is said to have been the organization of but one church in any one city; no matter how many the members of the church, or how far apart they might be in their homes, all belonged to the same church, and were subject to the same regulations. It is claimed by those who say such things that, because we learn of but one church in Jerusalem, one in Corinth, one in Ephesus, one in Philippi, one in Antioch, therefore one church was not only the rule, but was the divine idea, and ought to prevail to-day, under our greatly diverse conditions. One of our contemporaries has a long article telling us what a lovely condition of things would exist, provided there were only one Baptist Church in any one city—Cincinnati, Chicago, Philadelphia, Boston, New York, London.

Well, we can point with assurance to that good estate in some of the other denominations, as the Roman Catholic, the Protestant Episcopal, the Church of England. Each of these is a single church, whether in a city or a province, or a nation. Especially is there unity in large cities. We have the Bishop of London, the Bishop of Philadelphia, the Bishop of Albany, the Bishop of Chicago. Indeed, there is but one Roman Catholic Church in all the world; only one Protestant Episcopal Church in these United States, only one Greek Church in all the Russias. How do we like it? We do not like it all. We do not believe that it is according to the divine idea that such an organization should exist. We do not believe that it would be better for Christianity, if the Roman Catholic were the one universal Church. We do not believe that it would be gain for our Baptist cause, if all the Baptist Churches in Cincinnati, or in Detroit, or Philadelphia, or Boston, were combined in one organization. On the other hand, we think it would be a great detriment, and would ultimately land us where the Church of Rome stands to-day. If it were true that the apostolic idea was a single church organization in a single city, then the Roman idea is the correct one. Then there should be no Baptist Church, no Presbyterian Church, no Methodist Episcopal Church—only one Church, with a creed so elastic and a discipline so indefinite that any and all people could be included in that one organization, with no room on the outside for those whom it might be desirable to exclude—there would be no place for them.

But we have not so learned the apostolic, or the Christ idea. It is true that we do not hear of several church organizations in any city. But it is equally true that we do not learn anything about the organization of any church in any case. When the people came together they were a church. And, so far as we know, when

they were separated there was no church. The church was the assembly, and if we are to imitate apostolic example, we would have a church only occasionally. We would have no church roll, no clerk, no treasurer, no trustees. We should have "elders," but we should not know just what to do with them, and we should have deacons, but would not know what they were to do. At all events, we are not doing now what we learn from the New Testament about "the original way," nor would we be doing so if we had only one Baptist Church in a city.

We are told of the beauty and blessedness of one church in one city, and we might easily imagine that such a thing would run itself, sure, and that all we have to do is to gather all the Baptists of New York, or Philadelphia, or Cincinnati into one church organization, and then all strife would cease, all emulation, all effort for the promotion of the interests of any particular organization. Then every "branch church"—no, not that; there must be but one church—branch station, or well, congregation—would cease to care whether any one else came to it from the old, or mother Church, or not. There would be no emulation, no strife, and, we might say with confidence, "no nothing." At all events, there would be no organization of a new church to take members from the old church and put them to work as they never worked before; no friction over questions pertaining to the outlying congregation. Every question would be settled with perfect unanimity, with no heart-burnings, no misgivings, no mistakes. It's a beautiful picture which some of our contemporaries are drawing for us. But we have no pleasure in it, because we do not believe that it would accomplish what our dear brethren seem to think it would accomplish. No power but such as is exercised by Romanism, the power of the priesthood, or the prelate, could control such an organization. Take away the Pope and the bishops from the Church of Rome, and it could not live a century. Take away the bishopric from the Protestant Episcopal Church, and it would go to pieces in a few decades. Take away infant baptism from either of them, and it would not exist for two generations.

It is true that we read in the New Testament of only one church in a single city, and we read very little about any one of such churches. We do know that that condition did not last long, and that only a few years passed before the system of bishoprics and centralized authority came into vogue. Power became centralized, and then extended itself, and the Popedom and the prelacy was the result. Then it became needful that all accept the same forms of doctrine, formulated by the prelates, and that the form of worship must be the same for all. Not only one church

for one city, but one church for a province, one church for an empire, one church for the world, and woe to him who lifted his voice against the doctrines or the practices of that one church. It was Rome, in its head and in its members. It would be simply a new Rome, possibly a Baptist Rome, if the ideas of certain Baptists of to-day were realized.

They will say: "Yes, there it is again; we can not raise our voices in favor of a close organization for Baptists, without being told that we are going to Rome. But that is not true; we are not going to Rome, and we are not going to Romanize our Baptist denomination."

But, dear brethren, though you may not intend it, and may be very innocent in all that you say and do in this connection, one who looks along your gun-barrel, as you have it now pointed, can see ROME in the distance, even if you do not.

This marvelous anxiety for the control of all the churches—what does it signify? True, Paul spoke of having upon him "the care of all the churches" which he had founded. But Paul was the only man of his day who had such a burden. And even he did not talk about combining them all into one church, whether they were in Rome or in Philippi. He wrote not to the church in Rome, but to "all" in that city "called saints," and he was aware of at least one little church which met in the house of Aquila and Priscilla. But he was also aware of the existence in the same city of a good many brethren and sisters who were not connected with that church, and whom he addressed by name. There may have been but one church in a city, at that time, for the number of the disciples was as yet small, and the cities were small-walled and compact. The rule in Paul's time was not to be the rule for all time. Such a rule would be contrary to the genius of the gospel. If it was a rule, it was not enjoined as a rule, and the experience of to-day does not justify a return to Romanism for relief from the few undesirable things resulting from the unsanctified human nature still common among us. We want more argument and less dogmatism for the idea of one church in one city—the "original way"—to-day.

AVERAGE GIFTS TO MISSIONS.

On another page we publish a communication coming from the Rooms in Boston, relative to the "average annual gift of the Baptists of the North to foreign missions." There are two tables, one showing that the average is fifty-nine and one-half cents, the other eliminating from the first certain elements and reducing the figures to not more than twenty-seven cents. To the preliminary statements as to the sources of information, the field from which the money is gathered, and the constituency of the Missionary Union, we can take no

exception. We do not think, however, that it is well to belittle our contributions. No doubt the estimates made, the amounts included and the items excluded are according to the best judgment of Secretary Haggard and his associates. But we have to demur to the conclusions drawn, and ask that the other side be considered.

We do not believe that, as a rule, the Baptists of this country are mean, or niggardly, in their giving to mission causes. As a rule, they are not rich people, and yet they are not indigent. They ought to do more than they are doing; they can do more; and they will do more, if they are properly approached. Our conviction is that they are improving annually.

We must take into consideration that, first, the Baptists are largely farmers, comfortable livers, but by no means rich. Many of them are young people, still in debt for their farms, while others of them (the older), having acquired enough to enable them to retire from the hard work of the farm, have moved to the small towns and villages, where, by frugal habits and care, they are just able to live on the income of their savings. These two classes include a very large proportion of our Baptist people.

Then, second, there is another class, composed of mechanics and small tradesmen. They live, for the most part, in the cities or the large towns. They are industrious, excellent people, with little beyond their daily earnings for the support of their families. The mechanics obtain better wages than in time past, but their living expenses are increased accordingly, so that, at the end of the year, they are but little better off than when the year began. The tradesmen are hedged by the competition to which their business is subjected, there being just as many of them as the communities can possibly support. Very few of them are able to accumulate any considerable surplus, and in many cases interest money is consuming much of the profit of the business. They live fairly well, and possibly add somewhat to their accumulations from year to year, but not by any means large amounts.

Then there is, third, the manufacturer, who begins with small capital, but meets with success and enlarges from time to time, until he becomes a "bloated capitalist," occasionally reckoning his possessions by the hundreds of thousands. These, however, are the very few, one in ten thousand of our people. From them, as a rule, come our larger gifts.

It may be said, fourth, that we have our financial men, engaged in large enterprises, or connected with large corporations, such as insurance, railroads, banks, etc. But these are also very few, and, while they may be handling a good deal of money, they are by no means sure of their incomes, and are liable to reverses which ruin them and seriously cripple all associated with them; and it must be said of them that, as a rule, they are generous in their giving.

It has to be said, then, that the average Baptist is by no means rich, and to most

of them the two dollars charged for The Journal and Messenger is a sum so large that they open their eyes in wonder, and close them against the opportunity of transmuting this small sum into intelligence and joy and spiritual manhood. More than one-half of our people think themselves "too poor" to take and pay for The Journal and Messenger, or any other denominational paper. Some of them think a dollar paper is all they can pay for or appreciate. Moreover, these same Baptist people are importuned to take, beside The Journal and Messenger, or some other two-dollar paper (which "costs too much"), from three to five missionary publications, each having its specialty, and are told that they "can not afford to do without" any one of them.

And still another matter must be considered: We encourage our brethren and sisters to organize small churches. It is held to be wrong for a Baptist to become a member of any other than a Baptist Church, and it is often said that, if a Baptist finds himself in a place where there is no Baptist Church, he should at once set about forming one. The consequence is that we have a vast number of small churches, each with less than a hundred members. These little churches ought to have pastors, and they must have pastors, if they are to grow and become useful. Consequently, the few members are straining every nerve and giving all they can spare from their families for the support of pastors and church institutions. True, if a hundred members in a church give each one-tenth of his income, they can support a pastor, who lives on the average income of his people. And yet, it takes more than the pastor's salary to support the church, to say nothing of giving to missions. But many churches have not one hundred members.

And yet we have not mentioned the truth that, in our cities and larger towns, in particular, we have a large membership of young people who are either dependent upon their parents for their support and their education in the schools, or are engaged in factories, stores, counting-rooms, etc., from which they derive but very small incomes. To dress and board themselves they think as much as they can do. They may contribute twenty-five cents a week for the support of their pastors, but they do not feel that they can give large sums to any one mission cause. Many of these give through the Sabbath-schools and young people's societies.

Now let us turn to the tables given in the article referred to, found in our missionary department; and we fully agree when it is said: "While the above statistics are interesting, they are in a sense misleading, and certainly do not do justice to those who give so largely and make up so liberally for the thousands who give nothing." "The thousands who give nothing"—we have no apology for them. Let them bear all that may come upon them. But we want to say a word relative to the elimination of items found in the second table. It seems to us all right

to eliminate the Lott Carey Convention, just so far as its money comes from colored Baptists of the South; but we believe that much of it comes from those of the North, who are counted among the 1,243,000. Of course, the Arthington trust fund should not be counted. We do not understand just what is meant by "specific gifts received on the field"; let that item pass. But now we come to "Additions to Permanent Funds"—\$47,918.41. Who gave that money? Did it not come from Baptists of the North? Why should it not be reckoned among the gifts to the cause of foreign missions? Our judgment is that it should be so reckoned, just as truly as should any other amount. "Income of annuity bonds." Did the money with which those bonds were purchased come from Baptists of the North? And was the money ever accounted for among the ordinary receipts of the Missionary Union? If it was once so reckoned, then the income from the bonds, being paid out to those who put the money into the treasury of the union, should not be counted as received from the people during the current year. "Annuity bonds matured"—unless these bonds have been once reckoned as donations to the union, they ought now to be so reckoned. They are just as much contributions from the Baptists of the North as they would be if put into the contribution envelope this year. We see no intimations that gifts made from which annuities are expected are among the contributions for the current year, consequently we say that the \$21,000 of annuity bonds matured are a contribution to the union for the current year, and ought to be so reckoned.

And, finally, as to legacies. Our table would deduct the \$87,529.01 from the gross amount, and they do not enter into the first table. Our judgment is that they ought to be there. No matter if the donor is now dead. He or she was living on the interest of that money, while living; but the principal has now gone into the treasury of the union for the current year, and ought to be so reckoned. That \$87,000 is as much a contribution to the union as it would be if it were put into an envelope and cast into the basket in the church. Our judgment is, therefore, that the \$743,858.57 should be increased by the amount of at least \$167,000, making the basis of reckoning the average not less than \$900,000. That would make the average contribution in the North about eighty cents per member, instead of fifty-nine and one-half cents, according to the larger table, and especially instead of the forty-five and two-tenths of the smaller table. While this amount is not so large as it might be, and as it would be if every one did his duty, it is yet not so niggardly as some would have us believe, and we are encouraged to hope that it may be made one dollar this year. Why not? Let us try for it.

When you are standered keep still and let the mud settle to the bottom, and there'll be nothing but clear water left.

The Baptist Missionary Magazine for July is a number of more than usual interest, and that is saying a good deal; for the magazine has come to be one of the most attractive of all our periodicals. The July number does not, as in other years, contain the minutes of the annual meeting, in Washington; but we are promised these, in connection with the annual report, which is to be mailed to all subscribers to the magazine, within a few days. This number, however, contains the report of the Finance Committee, indorsing the suggestion of Vice President Carpenter, that the ideal contribution of Baptists to foreign missions is one cent a day for each and every member. It is computed that this would yield an income of over \$4,000,000 annually. It may be that the other societies, National, State and educational, and others, would be willing to stand back and allow that amount to go to foreign missions, while only a small fraction of the same amount went to the Home Mission Society, or the other interests. The ideal makes no account of church support, but seems to assume that there is only one thing worthy of the attention of Baptists. The danger is that, by fixing upon so large a sum, the suggestion will be regarded as rather a joke than a serious matter, and so all will go by default. Our judgment is that it would be better to lay the matter upon the conscience of each individual, urging strongly the duty of every Christian man, woman and child to give, and give generously, to each of the several causes approved by our denomination and churches. What we want is a contribution from every church member, and from as many others as we can reach with our appeals.

Mr. Luther Burbank, who has wrought such wonders with fruits and plants, and vegetables, has written a book entitled "The Training of the Human Plant." We have not seen it, but are told that he puts forth the view that "the human plant" can be modified and made anything desired, as truly as can the vegetable. "Pick out any trait you want in your child—granted that he is normal—honesty, purity, loveliness, industry, thrift, what not, you can cultivate in the child and fix there for all its life all of these traits." This declaration, we are told, compels the theologian "to begin to recast his theology, if he has any of the old kind left." But it should he observed, first, that Mr. Burbank requires that the child be "normal." And that word "normal" signifies conformed to rule, or standard; and it has to be said that there is no such child. The hest that can be said of the child is that it is naturally sinful, sure to sin as it is sure to live. And in the second place, it must be said that Mr. Burbank does not know the truth of what he says. He has not had the rearing and training of very many children. He can train a plant and make it do his bidding, within certain limits; but even he can not make a pine tree bear apples. He can improve a species of tomatoes, or beets, or onions. These have no wills of

their own. But he can not make a beet into a potato, nor a potato into an onion. No more can he transmute a human soul, born sinful, into a child of God, bearing the divine image. He might cultivate honesty, or purity, or industry, or thrift in a child, but he can not cultivate a negro into a white man, nor a white man into an Indian. He can not give an honest heart where it is lacking; he can neither cultivate true love of God into the human soul, nor cultivate covetousness out of it. What he declares possible has been undertaken a great many times, during the past six thousand years, but has failed every time. God can do what Mr. Burbank can't do.

Rev. H. E. Pettus came from the Old School Baptists and united with a regular Baptist church in Marion, Ill. He is now a pastor of a regular Baptist church. But, not long after his uniting with the aforesaid church in Marion, the question of his baptism began to be agitated, and he found himself in "hot water." The gainsayers persisted, until the good man received a rebaptism. Meantime, however, he had performed pastoral functions, baptizing some believers. The question has arisen, What is to be done about it? The Illinois Baptist says that the baptisms are "entirely valid, because performed in the name and by the direction of a regular Baptist church." And it prints its dictum in large capitals. So, then, it follows that a Baptist church may employ any one it pleases to administer gospel ordinances. It may call in a Methodist minister to baptize, or to administer the Lord's Supper, and it will be all right—provided that, in the administration of the Supper, he does not taste either bread or wine himself. But when a Baptist minister, not of our order, baptizes a believer, it goes for nothing, because he has not the authority of a regular Baptist church for it. We must call the attendu of the Illinois Baptist to the case of Rev. Dr. J. M. Weaver, of Louisville, Ky., who was baptized by the late Rev. Dr. J. P. Boyce, they two being alone, the church knowing nothing about it. And Dr. Weaver has been baptizing others ever since. Now let the Illinois Baptist and the Western Recorder settle that matter between them.

One might suppose, when he hears of the intellectual vigor of the average Unitarian preacher, what education he exhibits, what grasp of great subjects, especially those pertaining to the humanities, that he has great congregations, and exerts great influence over his fellows in the pews. But such is not the case. On the other hand, there is said to be but little interest in the deliverances of Unitarian pulpits, and Rev. Jenkin Lloyd Jones, one of the friskiest of them all, is burdened with the question: "Why the modern man is so loath to form church-going habits?" Even his congregation is mostly women. Another Unitarian querist is said to declare that "four times a year" is as often as a good Unitarian layman can be relied upon to attend church services, and that

in church-going New England. The philosophies and the vagaries of Unitarianism do not reach the heart nor the understanding of the natural man, any more than the gospel does when unaccompanied by the power of the Holy Spirit.

Among those who went off after Rev. Dr. T. P. Crawford, in his defection from the Southern Baptist Convention, to undertake what are now called "Gospel Missions" (that is, a missionary supported by one church and reporting only to that church) was Rev. D. W. Herring, in China, and now, after having tried it for fifteen years, he comes back and makes application for a reappointment as a missionary of the Convention Board. And the same thing is likely to be true of others who went off in the same way. It is probable that not a single church in all the South is supporting a missionary as he ought to be supported in the foreign field. Those Gospel Missionaries are finding that they are obliged to adopt the methods of the Convention, and even then they fail, because they lack the essentials of true missionary churches.

The article, "Some Difference," published in The Journal and Messenger three weeks ago, has been copied by The Christian Leader and the Way, one of the staunchest of the "Disciple" family of denominational papers, and commented on as follows:

The foregoing shows conclusively that the Baptists, as a body, are no nearer surrendering to the Church of Christ than the Catholics or Mormons. The silly sentimentalism of the Christian Standard on this point is becoming almost disgusting. There may be a few young Baptist enthusiasts who would embrace such overtures as the Standard holds out, but when it comes to the standard-bearers and the great rank and file of the Baptist brotherhood, the principles which they contend for are just as dear to them, and will be just as tenaciously defended, as the doctrines of Calvin by the Presbyterians, or any other doctrine that has a distinct following. The Standard might as well expect the Christian Endeavor Society, in the Christian Church, to swing the whole body, by vote, over to some reform measure, as to imagine that the Baptist Church would be a party to a religious coquetry, in which they would have to surrender their distinctive name, like a woman when she marries. The only way Baptists will ever come into the Church of Christ will be as individuals, in response to the gospel, the same as any other sectarians.

It will be remembered that the article referred to pointed out some radical differences between the "Disciples" and the Baptists, showing the futility of any effort to unite the two denominations, and it is shown by the above that The Journal and Messenger is right, and that it is folly to talk of such a union. In a more recent number The Christian Standard, from which large quotations were made in the article referred to, says: "Years ago we called attention to the fact that, considered as one body, we are utterly helpless to affect the question of Christian union by vote, so long as men are true to the faith and to names. . . . Its basis is unconditional surrender to the Word of God. Any

congregation accepting this basis can only keep apart from us by wearing some name other than the name of its Head." And yet some of our dear, unsophisticated brethren are talking of a near-at-hand union of Baptists and "Disciples."

The decision of the Supreme Court of Ohio, validating what is known as "The Jones Law," affords the highest encouragement to the friends of prohibition and the enforcement of all laws as against the saloon. True, it was generally believed that the law would be sustained, but the fact that a suit had been entered, and that the liquor men were somewhat hopeful that they would win in the higher court, caused a slight misgiving, and restrained the friends of temperance and prohibition from doing as much and as confidently in the way of pushing things all along the line as they would have done otherwise. The decision puts into the hands of prohibitionists nearly all that they have hitherto had the courage to ask for, but now they are encouraged to go forward, taking a considerable step in advance. The next thing is to secure legislation enabling the voters of any county in the State to say whether a saloon shall exist, or liquor be sold, within its borders. No doubt such a movement would be successful in many counties of the State, probably in all except those containing large cities, like Cincinnati, Cleveland, Toledo, Dayton, Columbus and a few others. It is always safe to reckon the farmers on the side of prohibition. Only a few of them have any use for the saloon, and the number of those supporting the saloon is growing less year by year. But for the considerable cities, wherein foreigners are numerous, every county might be carried against the saloon. The next thing is to get an enabling act through the Legislature, and to elect such a Legislature is the work of the voters in November next.

After a life of thirty-seven years the South Jersey Institute located at Bridgeton, has closed its doors and will no more open them. It has done a great deal of good work, affording fine educational facilities to a large number of young people. But of late years several earnest and good men have worn themselves out in efforts to keep it on its feet. A large amount of money has been expended, and the financial loss is considerable. It is another illustration of the drawing power of a little real estate. Because some good people of Bridgeton offered a piece of land for a Baptist school, the brethren looked upon it as a God-send, and at once began to spend money on it. The writer of this was on the ground while it was yet unutilized, and expressed an opinion positively adverse to its acceptance. His views were not shared by a majority of those interested, and he simply subsided. There was already another school of high standing in the State, and upon it the Baptists were bestowing all the money they could raise. Two schools of such a grade in the small State of New Jersey seemed too many. Hightstown was well located and was capable of doing all that could be demanded of it in the way of educating the children of Baptist families—and a good many more. But the South Jersey people were persistent. Horatio Mulford, one of the noblest and best of men, gave land, money and influence to the school, and it was opened in the autumn of 1870. For a time it seemed to flourish, and the objector was almost made ashamed of his prophecy. But now, after a long and intense struggle, its doors are shut, and South Jersey Institute is no more. It is hoped that, after all debts are paid, and the property sold for what it will bring in the market, there

will be left about \$40,000, which will be funded in the name of Horatio J. Mulford, the proceeds to be used for the assistance of young men from that section of the State studying for the ministry of the gospel.

It ought not to surprise us to be told that the libraries of Baptist ministers, a hundred years ago, were exceedingly small, that a Bible (small size), a hymn-book, Baxter's "Saint's Rest," and a few other volumes comprised the libraries of not a few ministers who did large service in the kingdom of God. In the Baptist Missionary Magazine for 1820, the old firm of Lincoln and Edmunds, being about to dissolve partnership (which it either did not do, or was subsequently renewed), advertised its stock of theological, classical and miscellaneous books at greatly reduced prices—a discount of twenty-five per cent. on single volumes, and somewhat more on large lots. Some of the regular retail prices advertised were the following: Dr. Gill's Exposition of the Old and New Testaments (7 volumes), \$63; Josephus's Works, \$8.75; Henry's Commentary, \$58; Rollin's Ancient History, \$12; Scott's Commentary, \$24; Hume's History of England, \$32; Buck's Theological Dictionary, \$3.50; Marshall's Life of Washington, \$20; McKnight on the Epistles, \$21; Mosheim's Ecclesiastical History, \$18; Calvin's Institutes, \$7.50; Edward's Works, \$12; Plutarch's Lives, \$10; Robinson's History of Baptism, \$3; Parkhurst's Greek-English Lexicon, \$12. The entire list contains about 175 different works and was the stock of a well-established book-store of that day, in the city of Boston, the literary center of the United States. A minister who owned all the books to-day would have a small library, and in a post-mortem inventory they would be valued at about \$50.

One of the pleasant things connected with the recent Commencement of Denison University was the issuance of the Memorial Volume, a history of the institution from its inception until the present time. It has been prepared by Rev. A. S. Carman, assisted by various members of the several schools, and made as near perfection as human infirmity permits. It is an octavo of 286 pages, a thesaurus of information concerning one of the proudest monuments to the Baptists of Ohio from 1831 to 1906. It is not easily read through; but every time we take it up we find something of special interest, and are loath to lay it down. It gives what may be called a documentary history, copies of early documents, some of them in facsimile, with lists of contributors and amounts contributed at various times, whether to Granville College, Sheperdson College, or to Denison University as a comprehensive name for all the institutions under the management of the same board of trustees. And beside all else, it contains a "General Catalogue" of the graduates. And then it has a great many pictures of buildings, of presidents, of professors, of trustees and graduates. It's a great volume, and can be had either in manilla or boards. It is destined to be for many years the highest and most valuable source of information relative to the greatest enterprise in which the Baptists of Ohio have engaged during the past three quarters of a century.

"The Coming Day" is to be the name of a new paper to be issued from Chicago, in the interests of The National Prohibition Party. The Voice, published first in New York and then in Chicago, and boasting a circulation of some hundreds of thousands, has gone. The New Voice, of which the great prohibition orator Wooley was editor, has been merged into the Ram's

Horn, also a paper of immense circulation, and has become the Home Herald, or "New Voice of the Ram's Horn," and now it is fitting that another paper should be started to renew the experiences of those which have gone before. Of course, the enterprising publishers know just how they are going to make it pay; but they are the only ones who do know. Probably some good people will put money into it, with the idea that thus they are promoting the cause of Prohibition. But, unless the paper shall be a great improvement upon its predecessors and avoid abusing every one who does not work in its way, it will have its day as surely as they have had theirs. The prospective publishers appeal to the good people for \$20,000 with which to start the enterprise. The price of the paper is to be two dollars a year, and the names of the first five thousand subscribers are to be preserved in the archives of the Party and constitute a roll of honor to be published in the columns of the paper when the full number has been received. Now is an opportunity for any one who esteems honor more than money.

PERSONAL.

Rev. J. W. Hartpence has removed from Litchfield, O., to San Antonio, Tex.

Rev. Frank Gardner removes from Sunbury to Johnstown, Pa., 439 Lincoln Street.

Rev. T. Byron Caldwell, Ph.D., recently pastor of the Market Street Baptist Church of Zanesville, O., has now become established in his new pastorate, in Syracuse, N. Y., his address 207 Lafayette Avenue.

Rev. W. H. Main, D.D., of Hartford, Conn., has been called to, and has accepted, the pastorate of the Memorial Baptist Church, Philadelphia, expecting to enter upon the duties with the month of October.

Mr. Edwin Stanton Fry was ordained to the ministry at Hopewell, N. J., June 25. Rev. E. A. Woods, D.D., moderator of the Council, and Rev. Dr. A. S. Hobart, of Crozer Seminary, preacher of the sermon.

Rev. O. F. Jackson has resigned the pastorate of the Baptist Church at Central City, W. Va., to close the relation in September. The church is reluctant to part with him, and is doing all it can to get things in good condition for his successor. Bro. Jackson expects to attend the Assembly at Hiawatha Park, as is his wont.

Rev. David Abdullah, a Syrian, who but a month before was ordained to the ministry, and was acting as missionary of the Boston Missionary Society, died June 16, at the age of 24 years. He was born in Beirut, Syria, was converted and baptized in Nashua, N. H., and, by hard study, had made great attainments as a Bible student.

Rev. Frederick Fischer, pastor of the Calvary Baptist Church of Piqua, has accepted a call to become assistant pastor of the Linden Ave. Baptist Church of Dayton, O., and the Calvary Church has adopted resolutions in which it speaks of him as having been a "rich blessing to the church; his consecrated life an inspiration"; "a wise counselor, a safe leader, always a sweet-spirited gentleman, in the prayer-meeting, the Sunday-school, and in all departments of church work, and promising always to pray for him that God's richest blessing may rest upon him in his new field."

He was never so good as he should be who does not strive to be better than he is; he will never be better than he is that does not fear to be worse than he was.—Selden.

THOUGHT AND LIFE IN THE KINGDOM.

THE BAPTIST WORK IN GERMANY.

BY REV. J. C. FETZER.

Not much has been said of late in our American papers about our work in Germany. You will, therefore, pardon me if I once again take the pen in hand to write a few lines for *The Journal and Messenger*. Before doing so, however, I wish to say that we greatly prize the J. and M. in our family. Its weekly appearance is regularly welcomed, not only by the writer, but by his entire household. Then it regularly goes into the seminary to give our students an opportunity of reading it. After that it goes to one of our pastors, who also enjoys it; and our prayer is that the Lord may give its editors always, as he has done hitherto, the courage to express their convictions upon the burning questions of the day. Our impression is that such is necessary, since rationalism, in some form or other, is creeping into many of our Baptist pulpits, and consequently infidelity is raising its head in all parts of the land. How else can it be explained that, though our churches increase in numbers and wealth, the missionary societies are compelled to cut off here and there for want of the necessary funds to carry on the ever expanding work at home and abroad? I can at least explain it in no other way. If I am mistaken, I shall be very glad; but if all signs do not deceive, I fear it is all too true. And only too much of this is imported from Germany, where there is scarcely any university at which so-called "liberal" theology is not taught. It may, however, be said now that there is every appearance of a return to a less radical mode of thought and Biblical criticism.

As to the Baptist work in Germany. I am glad to be able to say that the cause is advancing, though not so rapidly as we could wish. Our numbers are continually increasing. The year 1906 reported 2,910 baptisms, and a total addition of 6,503. Opposite to this there is a decrease by death, emigration, exclusions, etc., of 4,722, leaving an actual increase of 1,781—one of the largest ever recorded in the statistics of our German churches. Thus the year closed with a membership of 37,044, and the current year promises to equal the last as to numerical increase. But what are numbers if the lives are not sanctified? I may, however, say that there are indications that efforts are also making to live a life dedicated to the Lord. Of course, there is much to be desired here, too, but we thank God for what we see here and there in many of the brethren and sisters.

With the increasing numbers the work expands. New fields are opened, missions organized and conducted by the churches, Associations and Union. Thus the German Baptist Mission now carries on a mission in Munich, in Erfurt and in Metz; and as

soon as the needed funds are given other important places will be taken up. And the Associations also do mission work in their respective fields. What we are continually in want of is the means. From the apparent interest manifested in some parts of America and England, the idea was awakened by some on this side of the canal that the brethren there would show a greater willingness to help financially, as well as morally, to further the work. But from what we now hear, we were laboring under a wrong impression. I think that if the brethren could know the wants better they would be more willing to help. But there are many now who seem to know very little, or perhaps nothing at all, of what has been done and is needed in Europe—not only in Germany. If brethren coming over here would study our cause in different parts of Germany, as Prof. Anderson, of Hamilton, has done in Munich, I think they would get a knowledge of the work they can not secure by looking into the churches in Berlin, or in some other large church. The small churches, which are in many instances the feeders of the large city churches, are the ones that suffer most for want of means necessary to carry on the work.

In our seminary changes have taken place since I last wrote to *The Journal and Messenger*. The most important was the death of Prof. J. Lehmann, after having been in connection with the institution for nearly twenty-four years. His place is now worthily filled by Bro. Hess, a former pastor in the State Church. He is heart and soul in the work, and a very good addition to our forces. The present writer has entered upon the twenty-sixth year of his connection with the seminary. He has seen its development from its first inception, and thanks God for what the institution has been to our cause during these years. In this, I infer, we have an earnest as to what it will be in the future under God's blessing and guidance. This year twenty-one young men will leave the seminary and enter upon their work. One hopes to go to India, one to Hungary, two to Poland, to work among the Germans and Czechs; one to Courland, to work among the Letts, and two to Bohemia, to work there among the natives. One has already gone and is now at work in Brunn, the capital of the Markgraviate, Moravia. The remainder will stay in Germany. If we had more, we could all secure places for them, for there are quite a number of churches that are pastorless. Only two weeks more from to-day and our closing exercises will begin, after which the portals of the seminary will be closed for eight weeks.

Some of the readers of *The Journal and Messenger* may not know that we hope to have a Continental Baptist Congress in Berlin next year. We expect to see all

countries in Europe represented in this Congress, England not excepted. Baptists from Denmark, Norway, Sweden, Russia, Hungary, Switzerland, Italy, Bulgaria, France and the Netherlands. We should, I am sure, be glad to see some of our American brethren present, too. Wonder if some of them could not plan their trip abroad so as to include an attendance at this Congress. It is to meet either in the last week in August or in the first of September. As soon as the date is fixed I shall write a note to *The Journal* for the benefit of its readers. It is to be a demonstration in the heart of Europe, to let the people know that we represent a body that needs not to be ashamed, that deserves consideration and respect. And we hope that the Lord will so bless our endeavors as to make the occasion not only a demonstration but a cause of blessing to many.

There are now many questions agitated in Germany which have respect to believer's baptism and church organization. Not a few clergymen in the State Church are becoming restless and unsettled on these questions. Some have already been baptized upon the confession of their faith; others are considering the question; but only one or two besides our Bro. Hess have taken the logical step and joined a Baptist church. If the Congress is rightly conducted, it may prove an aid to such as are yet traveling gipsy-like from one Christian body to another without any real church home.

It is symptomatic, so it seems to me, that within a few months two pamphlets have been issued by two ex-pastors, one of whom has been a missionary in China, too, where he came much in contact with the Baptist missionaries. The name of this one is Kranz, and his pamphlet bears the title, "Many Reasons Why I Have Obedied the New Testament Example Regarding the Believer's Baptism." The other is by a younger man, F. Spemann. This pamphlet bears the title, "State Church or Religious Liberty." I believe, too, that he has been baptized, though I am not certain. Now, if such men could be gathered into Baptist churches, they would be a moral force commanding respect everywhere, and hence would further our cause, in Germany at least, and perhaps in the adjacent countries likewise. Pastor Kranz was baptized in Steglitz, near Berlin, on the 7th of October, 1906. He writes: "When many make fun of me, on account of my conviction, and others even hate or slander me, I am not ashamed to go forth unto him without the camp, bearing his reproach."

Wandsbek, Germany, June 13, 1907.

Anything that disappoints the soul, that forges chains with which to imprison it within the lower nature, though they be of gold set with diamonds, is false.

A COMPEND OF THEOLOGY.

BY DR. WILLIAM ASHMORE.

What is here offered concerning a "Compend of Theology" is not the expression of an entity that exists as yet. It is the expression of something which some of us think ought to be, and which we believe some day will be. It was contemplated to introduce something of the kind at our Baptist Conference in Shanghai. But it was not done. Various discussions of the General Conference and the revelation of a state of things developing theologically on the mission field re-emphasize the sense of need. Our brethren here at home can see what some of us consider an imperative necessity. What is likely to come of it we do not know. We are going to find out.

There are various systems of theology now being imparted to the Chinese. Some of them, however, are simply translations. Some are good and some are indifferent. They have a western flavor, and they by no means cover all the field. There are, and there will be, still other modes of treatment. To my mind, there is room for a presentation that will be not only Biblical, but Baptist, for we vary very much from some of them in vital interpretations of the Word of God.

We have about ten thousand converts in China. We have about ninety missionaries and two hundred and eighty-five native workers. And this, in the North alone. In addition to these, the South has eighty-eight missionaries, and one hundred and seventy-four native staff, and nearly as large a number of converts. They are coming in by hundreds and by thousands every year, and soon will be coming in by tens of thousands. That is quite reason enough why we should have a "Compend of Theology" for their instruction in vital truth in which others will not help us.

"That thou mightest know the certainty of those things wherein thou hast been instructed."

Resolutions to be Submitted.

Resolved, That it is desirable for us who are Baptist missionaries in Asia, to prepare some sort of a compend of theological beliefs and statements which we can all unite in to teach our converts, and thus conserve the "unity of the faith."

Resolved, That we should rejoice to see the presidents of our several schools of theology in Asia forming themselves into a syndicate for the elaboration of such a compend. These presidents are Dr. R. H. Graves, Dr. D. A. W. Smith, Dr. Horace Jenkins, Dr. Wm. Ashmore, Jr., Dr. J. L. Dearing, Dr. F. H. Evelyn, Dr. Helmrichs, Dr. Bryan.

Method of procedure: These presidents—all of them who are willing to act—are to agree upon a general list of subjects to be treated theologically. These subjects are then to be apportioned out among themselves, each to be elaborated and amplified before they are presented to the other members of the syndicate for approval. In this the presidents are to solicit and to welcome suggestions from any and all other members of our various missions who may have anything to offer. These various ascertainties can then be brought

together and formulated in such a way as they may deem expedient. The whole can then be submitted to the entire body of missionaries, to be amended, accepted, or rejected, as the case may be. Finally, they are to be translated into our various dialects, for the use of our students. This part of the work must, of course, be done by correspondence. This will require time, but in the end the purpose will be gained. A definition from a purely theological point of view.

Theology is the Science of God.

By a "science" we mean a classified presentation of all the facts we can ascertain about God; about him personally; the mode of his being; the nature of his attributes; the creations of his hand; the administration of his government; the relations he sustains to the universe he has made, and to the creatures that are in it, together with its plans and purposes, so far as it is possible or proper for us to know them; and as a consequent result, a classified statement of the attitudes, feelings, and actions due to himself as "God over all, blessed for evermore"; toward spiritual beings—who, though we have nothing to do consciously with them, have most to do with us—and toward our fellow human creatures, as being made of one blood with us to dwell on all the face of the earth.

A comprehensive survey: of the entire field of vision, treated philosophically, scientifically, and theologically. The consummate aim of all human research is to find out what is true, what is good, and what is helpful. Therefore, it is that all philosophy, all science, and all theology of all sorts of religion, of all the ages, are occupied, in their highest manifestation, in searching out and deciding upon answer to four great and inclusive questions of all human kind: The whence, the how, the why, and the whither, of all things.

In one or more of these all subsidiary questions are included.

Part First—The Mode of Approach.

That means from the heathen side of the fence. In teaching a class of students, who have been brought up under the teachings of heathenism, and will long continue to be influenced by them, even after they have begun to believe, we should give their own scholars and sages an opportunity to present what they have to say in answer to these four great questions. All that they have to present must be thoroughly sifted. The roots of old errors must be rooted out. When that is done, and the futility of their findings is displayed, as they certainly will be, then we will be prepared for the next step, and the next course of study.

Part Second—The Theology of Nature.

There is a deal of sound theology to be learned from the course of nature. Paul sums up these possible ascertainties in the first chapter of Romans. He declares that Eternal Power and Godhead may be logically demonstrated, and are known "from the things that are made." It is necessary to indoctrinate our students in these teachings of the light of nature, in order to prepare them for the teachings of the divine revelation which are to come. Nature teaches Eternal Power and Godhead, but these two things do not, by any means, reveal all of God's nature, nor his plans. His mercy and his purposes of grace are not certainly deducible.

When we have gone over the field of these subjects, then, but not until then, are we ready for the further disclosures of revelations as set forth in the Word of God.

Part Third—Theology of Revelation.

Henceforth our study is to be largely taken up with the sixty-six treatises that form what we call the Bible. This Bible consists of two main parts, an Old Testament and a New Testament. Yet these two are not separate, but connected. The Old Testament is the Book of Jehovah, because in it he is the conspicuous factor. The New Testament is the Book of Jesus, because in it he becomes the conspicuous factor. Together they form the teachings of Jehovah-Jesus, or, as it would be in Chinese, "Yaveh-Yasoo." These two books, which, after all, are but one book, compass the entire religious history of the human race, older than anything found in the Vedas or in Confucius.

There is to be a Part Fourth, "Related Subjects and Issues," to include a multitude of side questions that arise in the course of our inquiry, and which need to be answered. These will accumulate as we go along, and will come in at the close.

AVERAGE YEARLY GIFT BY NORTH-ERN BAPTISTS TO FOREIGN MISSIONS.

Frequent inquiry is made of the Missionary Union regarding the average annual gift by the Baptists of the North to foreign missions. Because of the many elements entering into this problem, it is evident that there must be as great diversity in the conclusions reached as there are methods chosen for reaching them. For this and other reasons the following estimate has been made at the Rooms. It is based on information derived from the last Annual Report of the Missionary Union, the Baptist Year Book for 1907 and a division of the States between the North and the South. This division, which is of necessity a somewhat arbitrary one, has been made as follows: The Southern States are Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia. "Mixed" States and Territories are District of Columbia, Indian Territory, Oklahoma, Maryland, Missouri and New Mexico. The remaining States are, of course, considered Northern. For the purpose of this estimate the churches and the membership in the mixed States are divided equally between the North and South. On this basis there are 1,249,079 Baptists in the Northern and one-half of the mixed States.

From this total membership and the total receipts of the Missionary Union during the past year, the average gift per member was found to be fifty-nine and one-half cents. This result was obtained from the following arrangement of receipts:

Amounts received from churches, individuals, Sunday-schools and young people's societies, including specific gifts received in America.....	\$443,510.49
One-half specific gifts received on field (\$32,701.04).....	16,350.82
Bible Day contributions.....	847.31
For property account.....	104,275.21
From Woman's Societies.....	178,875.04

Total\$743,858.57

Receipts from the following sources are not included in the estimate for obvious reasons:

The Lott Carey Convention (colored)	\$ 600.00
The Arthington Trust, England	6,239.25
Legacies	87,529.01
One-half specific gifts received on field.....	16,350.52
Additions to permanent funds.....	47,918.41
Income of annuity bonds.....	19,911.35

Income of funds.....	32,605.07
Annuity bonds matured.....	21,000.00
Total	\$53,605.07
Total receipts for the year ending March 31, 1907.....	\$976,072.19

If the amounts contributed by the Women's Societies are eliminated from the above, the per capita contribution is reduced to forty-five and two-tenths cents; and if, in addition, a few very large gifts are taken out, the average will not exceed twenty-seven cents.

While the above statistics are interesting, they are in a sense misleading, and certainly do not do justice to those who give so largely and make up so liberally for the thousands who give nothing.

DOGMATIC PREACHING.

BY REV. F. O. SEAMANS.

If one were to form an opinion from allusions in the secular press, and in one section of the religious press, he would conclude that the day of the dogmatic preacher had gone forever. Some insist that the wide diffusion of knowledge among our people makes it unseemly for the minister to pose longer as an authority, and that the people will resent it and insist upon forming their opinions independently of his dictum. It is asserted by some that religious teachings rest on such an uncertain basis that one should not speak positively on any point upon which there is difference of opinion, and since men differ on practically all important points, absolute knowledge should not be affirmed.

There are those who hold that religious notions are entirely subjective, with no corresponding objective reality; that therefore a consensus of opinion is the only authority, and even Holy Scripture can not bind the conscience except in so far as it is supported by this higher authority. It may be assumed that all evangelical ministers agree in rejecting this last doctrine, and believe in the existence of a real, personal, extra-mundane, eternal God, creator of all other essences, and that goodness, truth and righteousness are realities, apart from any opinions of men.

Granting this, it is difficult to see how any minister can neglect to preach dogma. For any truth becomes a dogma when formulated as a tenet of a church or authoritatively stated. All important religious truths have been so formulated and issued as decrees of councils of the Church. So to avoid dogma one must confine himself to trifles or to speculations so visionary as never to have commended themselves to the hearts and consciences of even a small group of Christians. In answering the above question may we not derive help from the "Teacher sent from God," and who "spake as never man spake?"

The element of his style which caused the most comment on the part of his hearers was that "He spake as one having authority." With one or two exceptions, when answering the sophistries of his foes, Christ never used argument. His utterances are brief, positive, uncompromising. There is never a hint that there may be

truth on the contrary side of a question. He well describes his own style in the words, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen." "To this end was I born, and for this cause came I into the world, and that I should bear witness unto the truth." His characteristic manner is that of a witness under oath. He assumes the reality, objectivity and unchangeability of religious truth, and for results he relies much upon the simple, clear statement of this truth.

The men whom he trained for their ministry agree with him in regarding themselves not as investigators, but as ambassadors. "We have not followed cunningly-devised fables," says Peter. "We are of God," says John. "He that knoweth God heareth us." Paul says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Such has been the view of some, at least, of the most successful preachers since Bible times. Baxter, Whitfield, Spurgeon and Moody preached with all authority, and pressed the Bible upon their hearers as the identical standard by which they should be judged at the last day. These men did not lack audiences. Such preaching seems unpopular only with those who refuse to take any kind of preaching seriously. The common people, who heard Christ gladly, still hang upon the words of men who know whereof they speak, and so speak as those who have an authentic message from the King of kings to his lawful subjects. It seems to them natural that truth should be expressed in the indicative mode. There is that about revealed truth, when spoken with unreserved faith, which commands the speaker to every man's conscience in the sight of God. Do we not rely too little upon the ally we have in every human breast, the conscience? The difficulties which keep men from embracing the gospel we assume to be intellectual, whereas they are moral. It is not a weak mind of unbelief, but an evil heart of unbelief, which causes men to depart from the living God. When men did not like to retain God in their minds, it was not their foolish mind, but their foolish heart which was darkened. Instead, therefore, of addressing ourselves to the intellect exclusively, or even primarily, should we not thrust through the armor of pretended honest, intellectual doubt in which men encase themselves, to the real seat of difficulty, an unwillingness to do the will of God? And for moving the will is there a mightier agency than the unequivocal, authoritative preaching of the great Bible doctrines of God, holiness, sin, accountability, heaven, hell, repentance, faith, obedience, love; preached not as mere opinions or sentiments, but as solemn realities, conditioning man's eternal destiny?

One condition is essential to such preaching as this. The preacher must have a fund of religious teachings whose truthfulness has been placed beyond question. He can not deal in doubts or speculations. He

can not rest his testimony on the poor authority of human opinion, even the most respectable. He must have a knowledge of spiritual facts and forces which is more than a hypothesis held tentatively until he bears the latest guess of science so-called. He must know God, and Jesus Christ, whom he has sent. He must feel bound before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word. He must believe that the things contained in that volume are given not in the words which man's wisdom teaches, but which the Holy Ghost teaches. He must believe in an inspiration which extends farther than to some elusive "concept" flitting about in some man's brain, or darting among the pages of the book. He must not be slow of heart to believe all that is written.

And, on the other hand, he must not go beyond, but abide in the doctrine of Christ. The temptation to think above what is written, to intrude into the things which he has not seen, vainly puffed up by his fleshly mind, is very real, and ever present with the preacher. The world, restrained by no feelings of reverence, reserves its plaudits for the venturesome thinker. But the wise man will remember that God is in heaven, and he himself upon earth, and will, therefore, let his words be few. He will be sure he believes before he speaks. We all find in the oracles of God some things hard to be understood. But are not these excellent things to leave behind when we enter the pulpit? There is more material there which we fully understand than we can find time to use.

ARE DIFFERENCES PASSING AWAY?

A very pleasant event took place in the First Baptist Church in Reynoldsville, Pa., on Friday evening, June 28. At 8 o'clock an audience numbering thirty-six joined in singing "Blest be the tie that binds," followed with prayer by the pastor, Rev. Dr. A. J. Meek. All then joined in singing "Nearer, my God to thee," after which Rev. Dr. J. A. Parsons, pastor of the Methodist Episcopal Church (a large and flourishing congregation), gave a short talk, particularly addressed to three candidates for scripture baptism. The candidates having taken the ritualistic vows, prayer was offered by Dr. Parsons, after which he was fitted up in the suit and gown of Dr. Meek. Looking at the Methodist pastor in baptismal garments and in the water of the baptistry, there could be seen no difference between him and a regular Baptist minister. Dr. Parsons, neatly and gracefully baptized his candidates and then dismissed the congregation with the benediction, and all went to their homes impressed with the solemnity of the occasion. Not an unpleasant word was spoken, and not an unpleasant thought indulged. Dr. Parsons is a man of fine preaching ability and of generous impulses, and he and those whom he baptized were made to feel that they were welcome to the church building and the baptistry, too.

Rev. S. D. Waldrop, pastor of the Presbyterian Church in Falls Creek and Rathmel, Pa., baptized two young ladies, in a pond at Rathmel, in the afternoon of June 30. The baptisms were gracefully performed and were witnessed by an orderly and respectable audience.

A. J. Meek.

CHICAGO LETTER.

BY T. W. POWELL, D.D.

"A smiling face and a happy nature are greater assets for a starter in life, to-day, than riches." This is what Congressman Mason told Chicago High School graduates, last week. President Harris, of Amherst College, says every graduate from that institution must be able to swim; that "swimming is quite as much a requirement at Amherst as Latin or Greek."—the only college in America, he thinks, in which such a rule exists. So let us all smile and learn to swim, and we may somehow keep above water in this stormy life! Anyhow, these two things are good acquisitions for these vacation weeks. Leave care behind; smile much; swim without a cramp! Then we may be able to carry the cheerful, hopeful face all the toiling year, and carry the head above every perplexing tide. There is much good sense in the high school and college teachings.

Keep the smile, to be sure. Said Sir John Lubbock: "Keep yourself happy; to be bright and cheerful often requires an effort." If Sir John, scientist, banker and member of parliament—man of learning, wealth and highest honors—found it downright effort to keep bright and cheerful, surely our Chicago Congressman is right. A smiling face and a happy nature are more important than all learning, riches and honors combined. Have these assets; then learn to swim!

MEN AND MISSIONS.

At our closing Ministers' Conference (till September) there were two notable addresses by laymen. W. E. Gillespie, an active business man, recently elected President of the "Brotherhood Movement," the union of men's leagues and Bible classes in all our Chicago churches, spoke most earnestly upon the importance of banding the men for more vigorous Christian service. Then Deacon E. S. Osgood, just returned from the great Morrison Missionary Convention in China, gave the impressions and inspiration of his visit to the great centennial of Chinese missions, with unwonted enthusiasm. After some criticisms upon certain missionary policies, that were vigorously applauded, he said: "But I must not give more time in this direction, for I recall the story of a man who went to his pastor, saying, 'I have but one talent, just one talent.' 'What talent is that?' said the pastor. 'A talent for criticism,' said the captious member. 'Oh, well,' replied the pastor, 'I would advise you, then, to do as did the man in the parable, bury it.'" And Mr. Osgood showed that he had "five other talents," all devoted to enthusiastic appreciation of the missionary endeavor.

A NATIONAL MOVEMENT.

At the close Dr. Kirtley urged that "Men and Missions," the theme of the two addresses, be made at once our rallying cry. He moved a committee to present at our approaching Association an urgent plan for more money, more consecrated men—the demand of the hour. A more enthusiastic movement has not been known in the Ministers' Conference. Mr. Boynton recalled the plea of Mr. Carpenter at Washington, "One cent a day for missions from every Baptist." Why not make it two? he said. We ask, why not "Men and Missions" now stir all America. Baptists, 5,000,000! One cent per day for foreign missions; ditto home missions. See the rising tide! The coming year \$38,500,000 to convert the world! But, alas! this boast of numbers—five million American Baptists! The scientist says there are about 200,000 dif-

ferent species of plants on the earth. "Mostly weeds, whose uses have not yet been discovered." Undiscovered Baptists? On his visit to America, Adoniram Judson said, "Many people shook my hand until it was lame, and begged a lock of my hair, who would not give a single dollar to missions." And they are not all dead yet! Their "uses are not yet discovered." Still let us "attempt great things for God and expect great things from God."

JOHNSTON MYERS SENSATIONAL?

The papers have been presenting the Immanuel pastor in a new role! He gave a week to lecturing to divinity students at the University. Some of his statements sent the reporters after him. "Yes," he said, "it is about time preachers wakened up." "But do you believe in sensational preaching?" he was asked. "Certainly; I am going to try it myself next Sunday night." And so the people flocked—nearly 2,000—to hear Johnston Myers try his first sensational sermon. He spoke upon "The Stainless Flag." He pictured the saloon traffic as a huge black spot on our banner. It was certainly a black arraignment of this terrible evil. He closed by saying, "Last week a man threatened to shoot me if I continued my fight against saloons, and if I continued to say certain things. I have certainly said these things to-night." Then he stepped back and said, "Men and women, do you love that flag? If you do, you should tear that ugly blot from its folds and grind it under heel." Then, suiting the action to the word, he grasped the black cloth pasted upon the flag and stamped upon it. Amid the surprised silence that followed the great audience arose and fervently sang "America." If this be sensation, let it sweep through the wide, wide land, until the saloon be detroned.

NOTES.

Monday is a lonesome day, since Ministers' Conference adjourned.—Myron W. Haynes, D.D., has preached at the Second Baptist Church the past two Sabbaths.—Dr. B. A. Greene, of Evanston, is spending a two months' vacation in California.—Dr. Van Doren, of The Standard, is frequent supply at the Memorial Church, still without pastor. Van Doren, genial and of facile pen, is a born preacher and pastor. No wonder the church delays!—Dr. Wm. J. McCaughan, for several years pastor of the great Third Presbyterian Church, accepts the call to the May Street Presbyterian Church, Belfast, the largest Protestant Church in Ireland. He is a man greatly beloved in Chicago. He is a native of the north of Ireland, and began his ministry there. As Belfast is fast becoming the Chicago of all Europe in its wonderful growth and push, this is a very fitting call. He will be missed by all denominations in Chicago.—The Baptist Old People's Home has been organized in Chicago, with J. S. Dickerson President and James P. Thoms Secretary. Pass the hat.

DOCTRINAL DECLARATION AT THE SHANGHAI CONFERENCE.

As was said in the reports from the great Shanghai Conference, which came to us soon after the adjournment, it was found rather difficult for the conferees to agree upon a doctrinal basis and formula. Most of those who were there were men of strong convictions, men who had studied such questions with care, and had reached conclusions which they could not repudiate in a moment, even for the sake of "union." The discussion was long and earnest, and

finally the following was put forth as the basis of federation:

That this conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the conference does not adopt any creed as a basis of church unity, and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teachings as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government; that some among us differ from others as to the administration of baptism, and that there are some differences as to the statement of the doctrine of predestination or the election of grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the gospel of the grace of God.

Everybody knows that old Boston is full of people that some have to get away into the suburbs, and that those who remain are largely Roman Catholics, so that the Protestant Churches in the old city have all they can do to hold themselves together and keep up their membership lists. But, while those who go to the beautiful suburban towns and villages are largely members of the city churches, and at first retain their membership there, they ultimately become reconciled to their new environments and begin to think that they owe something to their neighbors. So they organize churches and support them with a zeal no less earnest and efficient than they exhibited in the old home church in the city. That is the compensation in and around Boston. Among the towns thus built up and the Baptist Churches thus organized and supported is Malden, one of the most attractive places to the northward of the city, where Rev. C. H. Moss, formerly of Cincinnati, is the pastor. He has a great church and a most loyal support. A magnificent new house of worship is thronged and the Sunday-school is something to delight the heart of a pastor, as well as to engage the best services of the people. The eighty-eighth anniversary and Children's Day was celebrated June 9, and was an occasion of great interest. The program was elaborate and showed that the school is marvelously well organized, with a Main, Intermediate, Primary, Kindergarten and Home Departments, in all of which are twenty-six officers, eighty-two teachers and 1,165 pupils, making a total of 1,273, or, including the Home Department and the cradle roll, 1,539. The baptisms for the year numbered sixty-six. And still there is growth.

Our salvation is the work of every day and every moment of our life. There is no time more fit for it than that which God mercifully grants to us now.—Fene-
Ica.

The Churchman

The Faith once delivered unto the Saints

Saturday, July 27, 1907.

Missionary Impressions.

The more the Board of Missions comes in touch with the field of work it controls, the more effective will be the co-operation between those who are at home and those who are abroad. The journey of the Secretary has turned out to have been educative in every sense of the word. Some of Dr. Lloyd's impressions of our missionary jurisdictions in the East will be found elsewhere in this issue. The indirect results of such an experience should be considerable at the Missions House. In the first place, the contrast in the scale of work attempted by us and by others in the East must have struck him. Reading statistics does not stimulate the imagination, but when the chief administrative officer of the Board of Missions sees actual conditions and actual results of the kind of work and the scale of work that is being done in the East by other Christians, the incentive to prepare a campaign of missionary expansion by American Churchmen must be both strong and lasting.

Through the whole of Dr. Lloyd's impressions there runs consciously or unconsciously a constant comparison of what our Church is doing with what others are doing in the same locality. It is implied that we must justify ourselves not alone to ourselves but to others as well. The absolute point of view which would make the Church go into a territory unregardful of the present state of the Christian world, convinced only of the apostolic mission, and blind to historical developments, will not guide the Board of Missions. In the Philippines Dr. Lloyd notices that Bishop Brent has made our Church the rallying point for efforts at Christian comity and co-operation. In China he seems disposed to think that the wideness of the field minimizes the waste in having different mission boards superintending the conversion of China; he deprecates therefore the assertion that a discordant note is being produced by present methods. In Japan he was impressed by the concordant demand among all kinds of Christians and all kinds of pagans for more Christian teaching. This demand is not narrowed down to an application simply for the Board of Missions of our Church to send out more missionaries to Japan. In Honolulu something of the same standard is applied, even though there the field is a limited one and the particularistic attitude of conservative Church people might be more natural. Dr. Lloyd was impressed by the educational work of the Church in the Islands, especially because it appealed to

a circle larger than that containing the communicants of the Church alone.

On the whole, therefore, in determining the missionary activity of the Church, it is plain that it will be bounded by no contracted horizon. The Board of Missions is working with conscious purpose toward a definite end. Practical co-operation must be the outcome of the abstract principle of Christian fraternity and is becoming more and more recognized as a feature of our missionary work. The more that work is developed, the more this end will pass from an unconscious to a conscious principle with American Churchmen. Work on a small scale can be done without raising questions of this kind, but fidelity to the cause of missions will bring the Church at home inevitably face to face with the problems of modern Christendom.

After noticing the influence exerted by our missions on the general trend of public opinion in the places where they work, it is of interest to the Church at home to know how it acts as a social influence. The character of the communicants themselves, what place they fill in the community—these are essential parts of that total measure of information by which sound missionary work must be guided.

The future policy of the Church, its whole aim and outlook, will sooner or later be controlled by the kind of communicants it is now gathering and preparing. Everyone knows what classes of the population the Church at home gathers in. Everyone knows how certain social cleavages in American life are reflected both in the character and in the administration of the Church. One would like to have some information as to how far the Church in its foreign field has adopted a more democratic outlook than it has in the United States. Probably in Honolulu and Manila there are reproduced in miniature the ideals that are familiar in the parish life of the Church throughout America. It would be interesting to know whether the same tendencies are visible among the native congregations. From a passing remark in that part of Dr. Lloyd's interview which deals with China, it almost appears as if there had been transplanted in Chinese soil the picturesque and respectable traditions that obtain at home. The Secretary of the Board expressed himself as particularly impressed by the character of the congregations that gathered to meet him. They were made up mainly, he said, "of men of affairs, of substantial merchants, and of old-time scholars." This might be taken for an account of an episcopal visit to some substantial town in Connecticut

or New York. The attraction of the well-to-do elements of society toward the missions of the Church needs to be examined and analyzed, for nothing can be more easy than for our missionaries to bring with them from home the feelings and the sympathies of their own surroundings. But under the present management of the Board of Missions it is not likely that either the directing spirits of missionary work here or in the foreign field will forget that the Church stands essentially for a Christian democracy. But it is not always easy to hold a great principle and give it an actual and forceful application to existing facts.

Shaking the Faith.

Shaking the faith is not at the opposite pole from saving the faith; the two may be related as the concave and the convex of a curve. This conclusion seems to be the result of such an historical summary as that given by Professor Harnack in his paper called "Disturbances of Church Belief and Practice," summarized by us this week. Faith is shaken and faith is saved because faith is a living, creative element in human life, in social energy. Faith saves society because it gives society a power deeper than any power inherent in human life. Society saves faith by bringing that power into all the varied relations of human effort. Because faith is alive, because it is not crystallized, through the whole course of Christian history we have the records of great spiritual experiments. With an ironclad rule making plain the meaning and the relations of every religious question, that wonderful field of personality, from which Professor Harnack has drawn so many of his illustrations, would have been an arid waste. One knows how minute rules stifled the intellectual energy of Arabic thought. Mohammedanism has acted as a repressive influence on human personality because it tries to foresee everything that man can do. A man's Christian faith is shaken because Christianity allows his religious convictions to be put to the test. It forces Christians to be ever drawing some new significance from their formal teaching and their traditions. The Christian doctrine of God was deeper for the questionings brought forward by men such as Origen and Aquinas. To their contemporaries both of these great speculative thinkers appeared to be shaking the faith. They were shaking it, but to save faith from the objections of idealism and pantheism, Origen and Aquinas had to shake traditional pious feelings and to overturn

rooted convictions. It was fortunate that the Church in two great ages of revolution was confident enough of its own essential fidelity to Christ's command to hold out against those anxious defenders, those convinced believers who were satisfied in their own mind that all that could be known about God and His ways had already been thoroughly explored, arranged and mapped.

Christianity has been one long experiment. Again and again it has been made plain that no one set rule can be applied to man's nature. It is impossible to settle the relation of the world to God once for all. It is impossible for man to go to work with a set of theological abstractions to direct his life as if he were applying engineering formulas for building a bridge. It is the unknown, the undeveloped, the infinite element in religion which makes it experimental. There are always new factors ready to emerge and ways of looking at familiar factors which reveal them in different relations to one another. The freedom of Christianity, its capacity to forsake the old, its power to assimilate the new has made it the measure of the progress of the civilized world in its government, ethics and culture. Because the Church is alive, it has before it a boundless field of experiment, an inexhaustible area for tentative struggle. God's treasures are in man's hands, to be used according to that maxim of life which probably came from Christ's own lips as a command to His disciples, "Be ye good money-changers." Bishop Butler saw that in the wavering lines of proof of God's revealed dealings with mankind there was only a probability. The working out of that probability gives the meaning of Christian history. We cannot stand as it were within parallel rails and look out toward a straight, undeviating course. The richness and exuberance of collective Christian experience speak of constant explorations into the field of the untried and the unknown.

THE POPE HAS JUST ISSUED A NEW Syllabus, condemning liberal Roman Catholics. The old Syllabus of Pius IX. covered a good deal of ground. The wonder is that on such a field any freedom of opinion could have been secured in the last half century. It would be hard to reconcile the modern scholarship of the Roman Church with Pius IX.'s championship of scholastic orthodoxy. But the new Syllabus shows that, notwithstanding the enormous number of things guarded against in the old one, Roman Catholic writers accept a theory of inspiration which does not guarantee the Holy Scriptures against error; that they distinguish between a supernatural and an historical element in the Resurrection; that they believe the Church of Rome attained its position by a course of evolution; that they accept also an evolutionary theory for the development of Christian dogma; that they allow that the words in the Apostles' Creed must be treated from the historical, not the absolute, point of view; and that the Church has often made mistakes in its relation to natural and theological sciences. Each of these propositions must

be held by some Roman Catholics, for they are all among the sixty-five propositions which the new Syllabus condemns. But the people who knew how to accommodate such teaching with the direction of the old Syllabus may also find a way for honorably ignoring the new. A recent writer in a high ecclesiastical position in the Roman Church, in a letter to the *Giornale d'Italia*, states that among the supporters of the new Catholicism there are numerous members of the clergy and that this element is increasing every day. In his opinion the younger clergy are thoroughly dissatisfied with scholastic theology, either in its old or its new form. They oppose, he says, intellectualism in religion. They are alive to the significance of Biblical criticism. They consider that the forms of present-day Catholicism are in no way Pillars of Hercules to be beacons of spiritual progress. He closes his letter by saying: "Doubtless it will take a long time before these ideas triumph, but they are based on a great and successful power, science. Therefore, they will triumph, although science to present-day Catholicism is one of the least wished-for gifts of the Holy Spirit."

Chronicle and Comment.

A War Scare Dispelled.

Sensational journalists and unscrupulous politicians, in Japan and in the United States, seized upon a premature announcement of a proposal to send our battleship squadron to the Pacific to rearouse such ill feeling as had remained from the San Francisco school dispute and some petty attacks on Japanese in that city. In Japan the agitation was undertaken by persons connected with the parliamentary opposition. In this country it was solely a newspaper war. An effective quletus was given to it on July 17 by the statement made on behalf of President Roosevelt by his secretary. "There has been," it was said, "no order given by the President to the Navy Department to send the battleship fleet to the Pacific. The President knows of no order issued by the General Board to that effect. While manœuvres for the battleships have been under discussion for some time, the matter has had nothing whatever to do with the Japanese question. The scheme is simply to find out in what particulars, if any, our battleships may be defective. The President has not considered the Japanese question as being at all serious, and has not, for that reason, issued any orders for the mobilization of the fleet in the Pacific. The present plan of the Navy Department is to have the battleships leave on a cruise early in the fall. They may go to the Pacific. The destination has not yet been determined. Whatever plans have been under way were started before the discussion of the Japanese situation arose. Absolutely no significance can be attached to anything in this direction that has been contemplated."

The talk of war between the United States and Japan has been from the first as silly as it was unscrupulous. The very last thing that any rational Japanese statesman or patriot could desire is war with the United States—a Nation of nearly double the population, and more than fifteen times the wealth, with a larger

navy and a smaller debt. Japan is still struggling with the burden of her great war with Russia, waged almost to the point of economic exhaustion. The first and most imperative necessity for Japan for years to come is peace with all nations, and especially peace with the greatest Power in the Pacific Ocean. That is a primary dictate of common sense. That the United States does not want war with Japan, a Nation that owes its existence as a modern State primarily to American initiative, and that is bound to us by a traditional friendship of half a century, calls for no argument. The President's words are categorical, and they have sufficed. "The whole Japanese Nation," said Vice-count Hayashi, on July 19, "has unshaken confidence in the policy of justice and peace that has characterized the American Government."

America at The Hague.

In urging the present important international reform, by far the most active and earnest of all the delegations at The Hague is the American. If any result of importance is achieved there, it will be due primarily to the persistent tactfulness of Mr. Choate and the judicial persuasiveness of General Porter. Mr. Choate, on July 17, after a very animated discussion, carried in committee his proposal for the immunity of private property at sea by a vote of 21 to 11. Eleven nations, among them Argentina, were unrepresented; Chili refused to vote. In favor of the American proposal were ranked Germany, Austria, Italy, and the smaller European nations, with China, Persia and Siam. Against the proposal stood Great Britain, France, Russia, Spain, Portugal and Mexico. The West Indian and South American States were divided. The nations supporting the American proposal have a population of about 824,000,000; those opposing it count 729,000,000. As a majority of all entitled to vote is necessary for adoption, even by a separate commission, Mr. Choate's victory is barren, but the discussion has helped to clear the international air, and morally its effect must be far-reaching. Meantime, General Porter has taken the Drago doctrine out of the realm of the academic. His very able speech on July 16 has put on the defensive the supporters of such armed intervention as England, Germany and Italy attempted in Venezuela. He was able to show by a review of the claims settled in the last sixty years that in no instance had more than four-fifths been allowed, and in some cases less than a twenty-fifth of the original demand. It would be, he urged, gross injustice to resort to force to collect for private creditors such claims as these. The use of force to collect arbitrated amounts is not apparently excluded by his or Mr. Choate's proposals, which have since been the subject of very animated discussion. The exception is important, as the action of Venezuela in refusing to pay Belgium's arbitrated award has just shown.

Justice Brewer at Milwaukee.

Justice Brewer, of the Supreme Court, in an address at Milwaukee, on July 17, spoke with conservative optimism of present conditions, and especially of the general management of our railroads. He recognized, of course, that there had been a great deal of wrong. Special favors had been granted, stockholders' money had been used for speculation and to further the individual interest of officials; but, comparing the earnings with the money invested in railroads, he did not believe that in general the charges gave an excessive or even quite an ade-

instances that have come within our personal knowledge. Its abrogation would be an injury to the spiritual and material interests which trustees, wardens and vestrymen have undertaken to guard. Thanks to the vigilance of Congressman Bennett and of the Rev. Dr. John F. Peters, the attention of every church in this city was called to the bill immediately upon its report, and it is expected that as a result of appeals made from pulpits last Sunday, a protest so emphatic and so general may be made at Albany that the bill will be withdrawn. Especial honor is due to the Paulist Fathers for their prompt and energetic action. At every service in their church last Sunday, men were asked to lay aside all other engagements for a mass meeting that evening. Two thousand people gathered and unanimously resolved, with a determination born of veteran experience, to bring every influence to bear to defeat the bill.

A New Archdeacon Stock, in a private letter of March Mission on 5, says he is just about to leave Fort Yukon for a trip into the Chandalar and Koyukuk regions, from which he does not expect to return until summer. He is planning to build a mission on the Koyukuk, and will camp there till early in July. He feels that it is very important to establish missions on the tributary rivers of the Yukon, for such stations, remote from the great number of white men and the demoralizing influences of the illicit liquor traffic, offer the most hopeful opportunities for work among the natives. It is better, he believes, to discourage their migration to the Yukon and to take Church and schools to them, but, of course, the more remote the mission station, the greater its expense for maintenance; and for equipping new stations the mission is entirely dependent on special gifts. The enterprise on the Koyukuk is a venture of faith, for which funds are not yet in hand. "I am going ahead to build it," he writes, "and I am going to build it adequately and well, and the Church outside, it seems to me, must stand by us and see that the money is forthcoming. Here are 100 or more natives, hungry for the teaching, hungry for the Church, hanging round me and begging me these two years past to give them the Bread of Life. . . . I cannot and will not believe that the funds will fail." The mission is to be called St. John's in the Wilderness. The outfit and equipment are being brought in by Deaconess Carter. As evidence of what may be done by persistent work, Archdeacon Stock cites with admiration the results achieved by the Church Missionary Society at New Rampart House on the Porcupine River. The contrast between the natives there and at Fort Yukon is, he says, very marked. Every new station makes more pressing the need of men. "We have now, I believe," says Archdeacon Stock, "but three clergymen on the coast, four, counting Dr. Driggs, and six clergymen in the interior, and I think two laymen, all told, in charge of work. Post after post is vacant, and here are all our plans for extension threatened with suspension till the old established stations can be manned." Of course the work is not easy, but the need is great, and now that missionary enthusiasm is being stirred throughout the Church by the Men's Thank-offering, Alaska should not ask in vain for volunteers.

Representative Granger, of the delegation which has just been inspecting the Canal Zone, writes very seriously on the neglected opportunities of the Church on the Isthmus. There are four buildings

within the Zone used by the Roman Catholics for services, and one also in the City of Colon. These were erected by the French company and are now the property of the United States. Roman Catholics have also secured permits to erect buildings in connection with Ancon Hospital and at Cristohal. They have resident clergy only at Panama and Colon. The Church of England, which has had a mission on the Isthmus for twenty-one years, with chapels at Colon and Panama, works principally among Jamaican negroes. The 6,000 white Americans, many of them young men and men of education, demand work of a different character from that hitherto done by the English mission. This is fully recognized by Archdeacon Hendricks, who has that work in charge. The eight recreation houses built by the Government are available for religious use on Sundays in rotation by the religious bodies that may apply for them. There are school-houses, too, but these, being fitted for very small children, are unsuitable. The Government is also to erect six buildings for the Y. M. C. A. These will be devoted very largely to social work. No Church other than the Roman Catholic, so far as Mr. Granger could learn, is carrying on services regularly in the Zone, and there is grave abuse of the Sunday holiday. Surely the Church has a duty to provide for these young Americans, of whom thousands will be on the Isthmus for years and perhaps permanently. Mr. Granger thinks that our Church should have at least four men permanently in the Zone during the work of construction. Graduates of our best colleges are there at work; the University Club at Panama has a membership of over 200; should not young men in Holy Orders be equally eager to go? "I am sure," concludes the congressman, "if the right clergymen present themselves, the Church will not fail to find means to send them, and I trust the Board of Missions will soon have both men and money for that purpose."

Paul Revere's Paul Revere's church, the old North Church out of whose belfry the lanterns were hung in 1775, as all school children know, is in danger. Once in a fashionable neighborhood, this Old North Church was the peer of the Old South in the civic life of colonial days. Now one is in the heart of the business district, the other in a North End Jewry. The Old South has passed into the hands of an association. The Old North has long been Christ church, but the population that it can reach and influence is ebbing away; the last reports gave it but eighty-two communicants; the parish is unable to meet its running expenses, and there is actual danger that this church, 184 years old, with its accumulated historical and religious memories and its unique Revolutionary associations, may be torn down. It ought to be made a public monument, like its ancient fellow.

A Presbyterian at its meeting last week elected a Moderator and a Moderator's Council, thus taking over, under another name, the essential features of our diocesan organization. The presbytery, which hitherto has met monthly, will hereafter meet for business only four times a year. The routine work will be handled almost entirely by the Moderator and his Council. It is expressly provided that the Moderator may be re-elected indefinitely, and it is quite evident that the presbytery looks forward without apprehension to a practical episcopacy.

indeed, experience seems to have taught them that some such system is essential to the efficient government of any Church in a great city.

(Continued on page 584.)

English Church News.

A New Ideal For the working of his diocese the Bishop of Carlisle has introduced a new scheme of episcopal supervision. In addition to making official visitations of the ordinary type, he intends in the course of a year to be personally present at every rural deanery of his diocese to hold meetings for devotional purposes. He means to take this occasion also to come into personal contact with the chief church workers of the different parishes. This in itself is a great undertaking on account of the large size of English dioceses, but the labor involved, as exhausting as it will be, cannot fail to make men feel the value of the Episcopal office. The general desire of the episcopate to get into direct contact with individual communities is one of the best signs of Church life in England. During the course of the year a considerable number of bishops have been holding missions after the model which has proved so successful in London this Lent.

Students in the Mission Field. The third annual meeting of the Student Christian Movement was held at the Church House under the chairmanship of the Dean of Westminster. Dr. Armitage Robinson gave an interesting account of early British missionaries, the men who converted England and Ireland, and analyzed their influence. Their secret, he said, was that people went to them rather than that they went to people. Encouraging accounts were given by other speakers of the steady growth of the Movement. Universities and colleges were taking up a new attitude toward missionary problems. The educational side of the missionary's work was being more insisted upon. Mr. Eugene Stock considered that the special value of the movement was that it did not limit itself to the British Empire. A proof of its vigor could be found in the fact that all of the past chairmen had gone into the mission field themselves. They were real leaders because they led the way. The society's ideal he said was a lofty one. Some people had criticised it as impracticable, but it had been approved of by such men as Archbishop Temple, and the appeal it was successfully making to all classes for support showed that the ideal, if a high one, was necessary.

The Government has made up its mind to introduce a bill for disestablishing the Welsh Church. Mr. Lloyd George has made this frank announcement on the floor of the House of Commons. Apparently, therefore, the Royal Commission, which is still continuing its sessions, is intended to supply data to overcome the resistance of the Lords. It will be remembered that in the last Liberal Government a measure of the same character was promised by Lord Rosebery. The Commission latterly has been a good deal annoyed and diverted from its proper objects by internal dissensions. Some of

the Nonconformist members have protested against the chairman's rulings. Lord Hugh Cecil has introduced an undesirable theological element into the examination of witnesses. His desire is to prove that the dissenting bodies in Wales are not as really efficient as they claim to be. He is very skilful in asking questions, but they often cover side issues and it cannot be said that his presence on the Commission is giving an eirenic tone to the examination.

The Constitution of the New Zealand Church.

At the meeting of the General Synod of the Church in New Zealand an important discussion took place on the question of the constitution of this Colonial Church. Apparently the constitution had been drawn up in the middle of the nineteenth century in such a way that it was almost impossible without dissolving the existing Church to pass any legislation dealing either with the Prayer Book or the revised version of the Bible. Under present conditions it is impossible to read the lessons from any other version than that of King James. The wording of the prayers cannot be altered, nor can any changes be made in the use of the Psalter. A motion was made that this inconvenient situation of affairs should be called to the attention of the different dioceses with a view to introducing more elasticity. In the vote which followed it was shown that the clergy and laity were more conservative than the episcopate. According to New Zealand custom, all the orders sit and debate together. The result was that the motion was lost, although only two bishops voted against it.

Mr. Campbell and the Socialists.

Mr. Campbell continues his propaganda in favor of the new theology. He has just taken a significant step which shows in what quarter he hopes for support. In company with Mr. Keir Hardie, the leader of the Labor Party, he has been addressing Liverpool Socialists. The labor leader has expressed himself in most sympathetic terms toward Mr. Campbell's religious views. Old-fashioned teachings were so closely associated with individualism that it is no wonder that the alienation of the masses has followed their continued preaching. On the other hand, the Socialists themselves realize the necessity of the religious element in making their movement widespread and effective. The superior position in society of the leaders of the Christian Social Union has undoubtedly tended to make their work less heeded than it should have been. Mr. Campbell has great capacity in leadership. If he can bring his teaching into the range of the mind of the ordinary English workingman, who supports the labor party, he may succeed in initiating a movement of great importance. There are Churchmen like Mr. Rodgers in Mr. Keir Hardie's immediate following who will, of course, insist that the Christian Socialists in the Church shall have a hearing; but from the point of view of effective politics it is certain that more momentum will be given to the Socialist cause in England by the possible accession of dissenting influence through Mr. Campbell's adhesion than by an alliance between the labor party and individual Socialists in the Church. The dissenters have a power of cohesion to which they have been trained by long years of conflict. Churchmen could only bring into Mr. Keir Hardie's ranks a very small coterie of voters, whereas Mr. Campbell might bring a solid balance.

Bishop Gore on "The New Theology."

In his Lenten lectures this year, the Bishop of Birmingham took for his subject the fundamental questions brought up by Mr. Campbell's recent work. The pastor of the City Temple has presented a vigorous exposition of his restatement of Christian doctrine, constructed especially for those who have been trained along the lines of popular Nonconformist teaching. Mr. Campbell's unconventional way of referring to himself and to his opponents has given a tone to the controversy that cannot be admired; fortunately, it is entirely absent from Dr. Gore's criticism. In the pages of The British Weekly Dr. Nicoll, the Editor of The Expositor, published a long review in which he questions Mr. Campbell's qualifications for assuming the task he has taken upon himself. It is noteworthy that The Church Times and The Tablet are far more reserved in their treatment of Mr. Campbell's work than the religious press which represents either among Nonconformists or Churchmen the section of religious opinion with which Mr. Campbell is allied. The Bishop of Birmingham introduced his lectures with a frank recognition that the interpreters of Christian truth must take account of the attitude of scientific thought in the present day. His own argument is an analysis of the main positions of Mr. Campbell's volume.

(When Christianity proclaimed a Catholic faith this signified that a religion was being offered to mankind adequate to satisfy all varying human needs, able to endure for all time. The self-disclosure of God has been gradual and slow. It has attained its final form in the Person of Jesus Christ. Man could look to no more perfect, more complete, more adequate interpretation of the divine. But it might be asked how, in a changing world, it is possible to secure a revelation couched in human language, enshrined in human formulas, that would be permanent. The answer was that in humanity there was a permanent element which, despite the changing ages, remained unchanged. The appeal of the permanent in religion is the same as the appeal of the permanent in literature. Beneath the changes and chances of our every-day experience there is an aspiration toward God, a craving for divine fellowship, the need of an eternal life. Just as this feeling after God is universal, so there is a universal sentiment that access to God is prevented by the unworthiness and pollution of human nature. As a member of the human family, man has a conscious capacity for communion with God. The Psalms, notwithstanding their great antiquity, give expression to these common feelings, to these permanent needs. It was true that in them there were other elements of a less satisfying character and the Church of England would do well to give up the recitation of the imprecatory passages.

In the face of this common, unchanging human need, the Christian religion made its appeal to mankind. But this appeal was not directed primarily to man's intellect, nor to man's emotions, but to man's heart. This last might be interpreted in modern language by the word personality. What Scriptures called the heart was the whole centre and self of man. Christ made His appeal to the average man, with his average intelligence

and average human wants. St. Paul did the same. The message was in its nature authoritative; had to be accepted in faith. When so accepted it was found to satisfy human needs and convince the recipient of its divinity. On this basis a contrast could be drawn between the new theology and the old religion. The one is a mode of expressing religious ideas appropriate to the intellectual aspirations of the moment. The other appeals not to the intellect of a particular moment, but to the human heart, to fundamental human religious wants. It claims to redeem human nature, to enrich all its powers, and in the way of moral discipline to give man—intellectually as well as in other parts of his nature—the reward of a higher standing ground and greater satisfaction.]

The standard of Christian teaching is to be found in the Creeds. They are authoritative not because they were passed by councils or imposed by ecclesiastical persons, but because they embodied the whole mind of Christendom. They preserved the proportion of the faith and concentrated attention on the nature of God as revealed in Jesus Christ. Orthodox Protestantism had been mistaken in binding itself to some theory of the Atonement, or some method of Scriptural infallibility. The result was that pious minds were now shocked by denials of what Christendom as a whole had never affirmed.

The new theology laid stress on the immanence of God. This meant that nature disclosed God; or, more strictly, that nature was a part of God; that human nature is identified with God. When Mr. Campbell said, "There is no real distinction between humanity and deity," he was using the language of Platonic Stoicism. The idea has its place in the Christian system; it was accepted by St. Paul; it was brought out in mediæval Latin poetry; but in Christian thought it was always made secondary to the Jewish conception of God and God's nature. From this point of view God is primarily supreme in moral character and righteousness. Man knows Him through His conscience, and God is complete in Himself, not dependent upon the creation as a whole or upon any part of it.

Again the new theology differs from the old religion in its idea of sin. The new conception of sin is an application of the theory of evolution. It is a necessary phase in the upward progress of mankind from the lower animal creation. It is the tiger and the ape in us, which in the gradual process of evolution we are outgrowing and reducing into order with the higher nature. The Christian doctrine of sin is different. It is the rebellion of the will against God. It has its seat not in our flesh nor in our body. It is the rebellion of the will. Remarkably little was said by Christ Himself against what are called sensual sins. Now if the root of sin is in the rebellion of the will, civilization and refinement may change its character, but cannot eradicate it. Mr. Campbell's view of the accidental character of sin brings in a different interpretation of the Person of Christ. According to the new theology humanity attains its perfection in Christ because that development which in other men is yet imperfect reached its end in Him; we are all potential Christs, we are all moving in the same direction, we shall all realize the

full divine Incarnation. But the old religion sees human nature in Christ not only perfected but recovered and redeemed. This redeeming act which constitutes His uniqueness cannot be applied to any but One. The uniqueness of Christ's personality justifies His association with the miraculous, His Virgin Birth, His Resurrection from the dead. The new theology makes the miraculous a higher and imperfectly understood spiritual energy, accessible to all, only not realized because through man's imperfect understanding his latent powers are not yet developed.

The absolute uniqueness of Christ was in question in the Arian controversy. The Church then rejected the hypothesis that there could be between God and His creatures an intermediate being, a demi-god. The gulf between the Creator and the creature is absolute, and the whole moral power of Christianity is bound up with the insistence on the independence of God as the Creator of all things and as Judge of mankind. If God is identical with all that exists, then people will begin to argue whether the good in God is greater than the bad. Moral apathy will be the result. In the Jewish idea of God is to be found the special contribution of Christianity. In this conception God is neither outside of the world as an external manufacturer and ruler, as the Deists maintain, nor is He identified with the world, according to Pantheistic theory. Christian theism stands midway between these two conceptions. It is not true that all is God, nor is it true that God is all. It is true that God is in all.

The idea of sin, derived from the Hebrew religion, was accepted by Christ and through Him was taken over into the Christian Church. Only because the body was so closely connected with the will could the seat of sin be said to be in the body. According to Christian doctrine, where the will is made right the whole body will be made right too. In this is to be found the significance of the doctrine of justification. The idea that sin was in the body ministered to hopelessness. The expectation that ultimately in some distant age it would be outgrown has in it none of the moral lift which Christianity gave to the world through its special doctrine of sin. Besides, the idea of moral progress is precarious. Old civilizations were not specially sinful. And in any case, intellectual and artistic supremacy was not sufficient to preserve peoples or empires from decay. Science alone gives no anticipation of the final victory of good. Huxley in his Romanes lectures pointed this out years ago. Optimism must rest on the belief in a good God, active both in creation and in redemption; not on the belief that sin is a thing that civilization tends to outgrow or antiquate.

The new teaching concerning the Person of Christ that regards Him as the highest representation of the divine in manhood cannot be made to harmonize with the point of view which the Christian Church inherited from Judaism. If God not only abides in the world and its processes, but is supreme over it and independent of it; if man has distorted and despoiled his nature and misused the things entrusted to him, then the great expectation of the Jewish Church, a creative act of God, is perfectly natural. The word "intervention" does not describe adequately this act, because it suggests that God was not there before. What God did was to take direct and personal action to recreate, renew and restore polluted human nature by an act of love, in which He Himself entered into human nature, in order to perfect it, and through it to set flowing sources of restoration and recreation for the whole

of manhood and the whole world. Christ might be described as God in manhood. It makes all the difference in the world if it is said that in reality every one is also God in manhood. Against this view the different writers of the New Testament absolutely agree. Christ is unique in His relation to God, and the unique divinity of the Person of Christ was accepted by the primitive Church without question. The records of the human life of our Lord in the Synoptic Gospels admit only of the interpretation given to it by the Christian Church in the earliest ages. The statements they contain are historical because they came from witnesses who stood near the events they related. No example can be found in them of the view which identifies Christ with ordinary man. Neither by word nor deed is any indication given of that sense of sinfulness which belongs to the whole human race apart from Him, and which is felt with increasing intensity in proportion as men are good and religious. He trained His disciples to look to Him as One Who could supply their bodily and spiritual needs. He trained them to regard Him as that which God only could be to the soul of men. He set aside their traditional authorities and claimed to be the final and infallible Judge of all men in their acts and secret thoughts. The statement of the Creeds is only a short form of expressing what the disciples and apostles must have felt and believed in their daily contact with Jesus.

In the closing lecture Bishop Gore discussed some of the important points which as the result of current controversies concern the position of the clergy and laity of the Church of England. The evidence for the Resurrection he regarded as being as nearly compulsory as human evidence could well be. The Virgin Birth was not, he admitted, a part of the apostolic witness, for the apostles were chosen to testify to what they had actually seen and heard. It was inevitable, however, for the first Christians to inquire about the circumstances of our Lord's birth. So in the Gospels of St. Matthew and St. Luke we have preserved the story given by the Virgin Mary and the circumstances of the Nativity as recorded from the point of view of Joseph. So far from the manner of our Lord's birth being unbelievable, it seemed to him inseparable from the conception of His Person as presented in the Gospels. Moreover, he believed profoundly in the Christian instinct which, amongst all possible articles of belief, selected the Virgin Birth of Christ as safeguarding the character of our Lord's manhood, and placed it among the central articles of its belief in the Apostles' Creed.

Present theological restlessness, he thought, was due to a reaction from Protestant orthodoxy. That system had three defects: its idea of God was affected by Deism; its corner-stone was the infallibility of the Scripture; and its Christology centred about the Atonement. Modern historical criticism had made the infallibility of Scripture impossible. It could no longer be maintained that every historical statement of the Bible was historically true. On the Atonement the Church had never made any declaration, nor had it defined the inspiration of the Scriptures. The Church of England had the advantage of standing on the Creeds, and on the ancient structure of the Church, and on the canons of the Scriptures. They were not enumerated like the Roman Church with a number of historical dogmas which do not admit of historical proof.

The allegiance of the clergy to the Creeds must be maintained. When the clergy as leaders of the congregation re-

cited the words of the Creed, they should mean what they say. Professional trustworthiness should be insisted upon in all departments of life. Within the broad limits of the Creeds any man could minister in the Church of England. On all other questions liberty of opinion and liberty in ceremonial should be kept. The present duty of the Church was to take up the tremendous work of social reform. In the Church's system as well as in the State there were many needless and antiquated incumbrances which might be swept away, but no social reform could be successful from which the moral element was absent. What was necessary in the way of character depended upon the maintenance of faith in God as He was revealed in Jesus Christ.

Annual Council Diocese of Louisiana.

The Council of the Diocese of Louisiana met in Christ Church cathedral, New Orleans, in its sixty-ninth annual session on Monday and Tuesday, April 8 and 9. The attendance was good. The convention sermon was by the Rev. H. R. Carson, of Monroe. The Communion sermon on the morning of the second day was by Bishop Knight, of Cuba, who was in New Orleans to attend the Church Congress.

BISHOP SESSONS ON NEGRO WORK.

The bishop's address on the evening of April 8 dwelt first and chiefly on work among the negroes, which, he recognized, fell short of the obligation; though the assumption that the Church had a direct responsibility to reach the whole negro population in America and measurable blame for not doing so, called for some disclaimer. Such an assumption was discouraging and needed some qualification. Of course the ideal Church had a mission and duty to all mankind, but practically we must recognize that our communion was fulfilling only a part of the work, and we must not overstate our claims or expectations. What we undertook must bear a just proportion to our powers and to other missionary duties. It was certainly true that larger service could have been rendered even by the present organization, but the question of race separatism and independence would arise in the ecclesiastical organization as elsewhere. The Church must be actuated by a principle of true brotherhood, but in business proceedings and governmental arrangements the actual and expedient must be recognized and a right degree of racial separateness might aid race development without impeding the individual soul. To establish a race or national Church for negro people in another country would not be deemed unchristian, and if it were found expedient he thought canons of interdiocesan jurisdiction might be authorized here and now. His judgment favored the missionary rather than the enfranchisement type of negro bishops, for it would emphasize dependence on the diocesan, and diocesan councils would still control the measure of liberty to be given any congress or council constituted for negro congregations. He doubted, however, if this would long satisfy the majority of negroes, and questioned whether a greater independence might not develop a capacity to bear responsibility. Half measures, giving negro Churchmen partial autonomy with the right, however restricted, to vote in diocesan councils, would not, he thought, prove satisfactory to either race. White Churchmen in this country must be ministered to only by bishops and

Conity

clergy of their own race; race separate-ness in diocesan councils was a necessity. White clergymen in assenting to negro bishops for the negro race would not be wrongly drawing a color line in religion, but rather would enable that race to have a larger freedom and responsibility without asserting for it a capacity and a call for leadership which it did not possess. He was ready, therefore, "to favor the erection of at least one interdiocesan missionary jurisdiction for the negro race under a negro missionary bishop, when the right man can be found, such organization to be made with proper safeguards for existing dioceses and bishops, and to be correlated to the General Convention like other missionary jurisdictions."

CONVENTION FAVORS ELECTION OF ONE NEGRO MISSIONARY BISHOP.

At a subsequent meeting of the council it was resolved "that the council of the diocese of Louisiana approve the election of one colored missionary bishop with jurisdiction according to the place set forth in the proposed canon for the establishment of special missionary districts, with special missionary bishops of the colored race."

DIOCESAN STATISTICS AND ELECTION OF OFFICERS.

In general the progress of the diocese within the year had been good, though of

the 83 stations served only 17 were self-supporting; 440 had been confirmed, over 500 baptized, 3 churches consecrated, 7 rectories acquired. The bishop urged more generous support for missions and for the Children's Home, the only diocesan institution. Hearty greetings were extended to the Church Congress, the first representative gathering of the whole Church to meet in New Orleans.

The Standing Committee elected by the council consists of the Rev. A. R. Edbrooke, the Rev. C. L. Wells, Ph.D., the Rev. Beverly E. Warner, D.D., and Messrs. C. R. Westfeldt, James McConnell and T. L. Macon.

The following delegates were elected to the General Convention: The Rev. Messrs. W. S. Slack, Beverly E. Warner, C. C. Kramer and Charles L. Wells, Ph.D.; Messrs. C. M. Whitney, G. R. Westfeldt, James McConnell and W. S. Parkerson. Alternates: The Rev. Messrs. H. H. Carson, G. L. Tucker, J. B. Whaling and J. Q. Miller; Messrs. J. H. Dillard, Warren Kearney, Alfred Le Blanc and A. P. Sauer.

The Board of Missions reported receipts of \$3,816.27, and expenditures of \$3,274.48. The meetings of the Woman's Auxiliary were more largely attended than for some time past. The reports showed that \$1,466.11 had been contributed for missions, \$435.63 being given to the work of the diocese.

afternoon Lent services, were opportunities to reach out sympathetically to persons used to different services from ours, who might be helped by what we had ultimately to give. He pleaded for a generous interpretation of the rubric at the close of the Confirmation Service; for comity in the mission field, noting the experiment of quasi-union chapels in North Dakota; for an Interdenominational Missionary Council, where men from all parts of the world, aglow with enthusiasm for Christ, could confer together and communicate their fire. For legislation, etc., the council could break up into denominational conferences; but the information, the appeal, the enthusiasm, could be given by great mass meetings, with words from those most fitted to speak.

The Rev. W. H. Van Allen, of Boston, announced himself at once as a "Catholic Churchman," and began to talk of "the sects." He said that the bond between any two men who loved before the Lord Jesus must of necessity be a strong bond; there must be no withholding of fraternal love. We must make these outsiders know that "this Church" is not "our Church," but "their Church"—the Prayer Book, too, is theirs as well as ours. He spoke of the Bible Club which he had formed in Boston, among all ministers who were orthodox on the doctrine of the Incarnation. He went over much of the ground covered by Dean Matthews in demonstrating why we could have no spirit of co-operation with Protestantism as such.

The Rev. T. E. Thurston, of Minneapolis, made a straightforward plea for giving the Protestant bodies at least as much consideration as we yield to the Roman Catholics. There are four notes of the Church: The apostles' fellowship and doctrine, the breaking of bread and the prayers. The Roman Church has the fellowship, the discipline, the form. The great Protestant Churches have the apostolic doctrine, the substance. Defects we may see on one side or another; but why is form essential, substance evidently nothing? He was glad to think the Roman Church part of the true Church. He hoped the day would come when we recognized to some appreciable extent the Protestant bodies. We could have "exchange of pulpits" without letting the flocks loose. There were a good many Churchmen he did not want to have in his pulpit. He might be equally trusted if given liberty to invite Protestant ministers. His final plea was that we frankly and courteously call them "Churches."

The Rev. G. R. Van De Water, of New York, made an exciting voluntary speech, in which he darkened counsel by saying that Presbyterians and Dowdites were in the same class. Then he spoke of the infallibility of the Prayer Book, which drew forth a vigorous response from the Rev. Cyrus Townsend Brady, who explained that the infallible Prayer Book was occasionally revised, and we might hope to have more generous views of our fellow-Christians as the years passed. Bishop Osborne closed the discussion with stories of Protestant ignorance which were not quite in point, and pleaded that we become teachers of our Protestant brethren.

VALUE AND LIMITS OF FLEXIBILITY IN THE USE OF FORMS OF PUBLIC WORSHIP

was the title of the discussion Thursday morning. The Rev. Professor Denslow, of the General Seminary, read an open-minded paper. He had no desire for uniformity in public worship, and felt that we needed greater flexibility first of all to relieve tender consciences. He spoke against the glib assignment of "Catholic custom" to such uses as unleavened bread in the Sacrament, when clearly "Catholic

The Church Congress.

By Dean Slattery.


The twenty-fifth session of the Church Congress in the United States opened in Christ church cathedral, New Orleans, Wednesday morning, April 10. Bishop Sessums administered the Holy Communion, assisted by Dean Wells, Dr. Carstensen and Dr. Corrollus Smith. The Bishop of Cuba, Dr. Knight, preached a stirring missionary sermon. As the Nation was divinely helped to solve internal problems, such as trusts, the negro question, etc., by being given the responsibility of her new island possessions, so the Church would find health and strength at home only by recognizing the responsibility of serving distant peoples. The lessons learned in this unselfish service would teach us how to mend our own quarrels and to solve our own problems. The mighty fabric of the Roman Church, he said, would long ago have toppled and gone to pieces, had she confined herself to the solving of her own internal problems. When most sorely beset from within, her greatest men were found carrying the religion of Christ to men less fortunate than herself. This policy alone saved her candlestick from being removed. So the Church Congress would serve the American Church if its debates rose above any mere academic fencing, and lifted men to the contemplation of the great work of bringing the world to Christ. So would God's Spirit enter in and solve our problems at home.

In the evening Bishop Sessums, at Sophie Newcomb Hall, made a charming address of welcome, both gracious and eloquent. He characterized the Church in the North as tending toward centralization; the Church in the South as tending toward individual expression. He spoke out clearly for the need of free and sympathetic discussion of the problems which confront the Church. The topic for the evening was

THE ATTITUDE OF OUR CHURCH TO PROTESTANT CHRISTIANITY.

The first writer was Dean Matthews, of Cincinnati. He at once noted the great difficulty of defining Protestantism. It was, he said, a complex problem in fractions which had no common denominator. He excused his own very evident attitude toward Protestantism by saying that Protestantism had always been hostile to historic claims, and so made his attitude inevitable. The attitude of the Church must be to them as was the attitude of the Union Government to the seceding States in 1861. Citizenship was not denied, but the right to separate organization was denied. As the country glories to-day in its unity, so the Church, really united, will glory in its *real* unity. Protestantism rejects the idea of unity, as well as the sacramental system, reverence, and apostolic claims. We have claims, not against the world, but for it. To grant to Protestants now any recognition would be like the present armed neutrality of Europe—it could be a truce only, not peace, not unity.

The Rev. Theodore Sedgwick, of St. Paul, followed in a somewhat kinder frame of mind. There was much that we could now do, he said, to co-operate with our fellow-Protestants. We could cultivate good manners, call on their ministers, treat them with consideration. In the question of marriage and divorce, it ought not to be that a couple refused the marriage service of this Church should be married by a Congregational minister around the corner. That was not good manners. Mr. Sedgwick told of his custom at Williamstown, where on Thanksgiving Day each pastor in turn invited the Christian people of the town to his church, the pastor himself preaching. That was unity, without sacrificing any principle. Our musical services, our



The "One" - World

Missionary

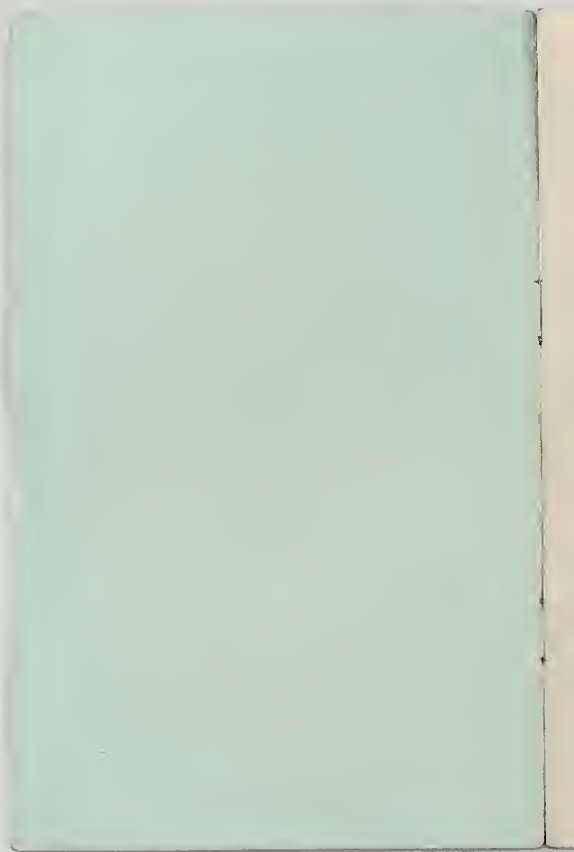
Movement

"Go ye into all the world and
preach the Gospel to
every creature."

—Mark 16 : 15.

"For a great door and effectual
is opened."

—1 Cor. 16 : 9.



. . THE "ONE"-WORLD . .
MISSIONARY MOVEMENT.

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."—*John 17: 21.*

A suggestion has recently been made that the various Missionary Societies and Agencies of the world should co-operate in a great forward movement for the purpose of accelerating the spread of the Gospel among the nations that are still in heathen darkness or in conditions that are alien to Christ.

The "One"-World Missionary Movement is the outcome of this suggestion, it is based upon the teaching of Christ, as set forth in John 17, 21. It suggests an army formed of differing legions, each legion maintaining its own constitutional standard, but organized under a common Head for definite fields of operation. It has no suggestion involving the disturbance of cherished denominational ideals, it is not a movement whose object is to merge or unite, but co-operatively to advance the spread of the Kingdom of

God in foreign fields, in common allegiance to Jesus Christ; no organic union of Churches or Missionary Societies being contemplated. What is proposed is to be accomplished under diversity, the forces moving in concert under one inspiration, toward one objective, each doing its own work in its own way, but for stimulus and mutual counsel conferring with each other. Such a world-wide scheme of earnest co-operation would impress non-Christian nations and secure for the claims of the Gospel an attention which, under the Spirit of God, could not fail to accomplish great results. "I in them and Thou in me, that (through this oneness) the world may know that Thou hast sent me."

While such a scheme is scriptural and essentially Christian, and therefore most desirable, nay, more urgently imperative, it remains to be seen in what way practical effect can be given to such proposed co-operation. The history of modern mission shows how very much has already been done to prepare the way for such co-operation. The recognised comity of Missions rests upon much more than a theoretical basis. Existing Societies have in many ways thankfully learned of each other and stimulated each other, not only by personal fellowship between individual labourers in the field, but by more formal consultation between governing Boards. This interdependence and mutual helpfulness has been still more strikingly shown in the great Ecumenical Conferences which have been held during recent years, and which have arisen out of the necessities of the situation. These great gatherings of Missionary workers from all parts of the world, and from all sections of the Church have not been haphazard ventures of human enthusiasts, the rallying of our missionary hosts for mutual sympathy, stimulus, and counsel has been a necessity, and

under the guiding Hand of God, such conferences have become an institution in our present day Church life.

The "One"-World Missionary Movement is largely self-explanatory. A "One"-World Movement:—its ideal—the ideal of the Lord Himself:—"That the world may believe that Thou hast sent me." It must be unreservedly admitted that this ideal of our Lord Jesus Christ is not yet realized. It should be, but it may not be as readily admitted, that the potentialities of God are so abundant in His Church to-day, that her influence upon human life is so deep and strong that it only needs for the Christian Church in her corporate capacity to awake to a realization of this simple elementary duty and the Lord's ideal is realized. **LET THIS BURN AS FIRE**—just as she is, with all her divisions, detachments, isolations, to-day the Lord's ideal may be presented to Him in its fulness by His Church: "That the world may believe that Thou hast sent me." This proposal presents this fact to the world of men. The world must believe when it sees the Church of Christ moving a vast army under one standard with the leadership of the Captain of her salvation.

To realize this great end, it is first needful, however, to find a common objective—an ideal, and a practical ideal—one so high that it may attract and draw all men, one so practical that no man of faith shall be deterred. Is it possible to find this objective, the common ground, the common desire of every Christian, which is also the supreme desire of the Christian's Lord? Surely, yes! Yea, more than a desire—a command, urgent, imperious, consecrated by the Commander's own life-blood. Go! "Thus it is written and thus it behoved Christ to suffer and rise from the dead the third day, and **THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS**

NAME AMONG ALL NATIONS, beginning at Jeruealem, and ye are witnesses of these things."

There are three definite reasons that may be advanced in support of this ideal:—

- 1st. **BELIEF IN GOD.** Have faith in God. With faith in God, physical and metaphysical difficulties exist but to be overcome. "Ye believe in God, believe also in me." Go, with the measure of faith God has given you.
- 2nd. **BELIEF IN MAN.** The heroic in man is real and true. The great call ever finds some true great souls; the world of men is a world of heroes. Is the Christian less a hero than the common man? Is the story of the Catacombs or the Inquisition forgotten? Every man may be a hero at the call of the highest. The appeal of Christ is addressed to the heroic in man. Christ knew what was in men; He knows they will respond or He would not call them.
- 3rd. **THE CALL OF THE HIGHEST.** The ideal of Christ; that which brings with it assurance of success far beyond the soul's vision. The call that reverberates through the ages—**THE HIGHEST**—eternal in its issues for multitudes of men. "Go ye, that the world may believe that Thou hast sent me."

Is it possible to place before the Christian Church a loftier ideal than this—Go ye into **ALL** the world? To the **HIGHEST** men **MUST** respond; to the supreme and highest the bosom of the Church of God must beat higher. She must exhibit gleam of eye and rising of hope and movement of the soul to do.

The need, surely, is too obvious to call for emphasis. The world's population is stated to be :—

The World's Population	1,500,000,000
Deduct for population of Europe (including Turkey and Central Europe), America, and Australia as nominally Christian people	438,000,000
	<hr/>
	1,062,000,000

Christian Missions have been in existence in definite organized form rather more than a century, with the following results, as shown by Dr. Dennis's Centennial Survey of Foreign Missions published in 1902 :—

Total Societies	558
" Income	£3,920,000
" Missionaries and Lay Helpers	18,164
" Native Helpers	78,350
" Communicants	1,531,889
" Native Christians	4,514,592 or say 4,500,000
	<hr/>
	1,057,500,000

Thus leaving in the gross darkness of heathenism 1,057,500,000 souls of men. Is it possible to express the need in terms more definite or poignant? And it has yet to be remembered that the ratio of increase of inhabitants of the heathen world continues immensely in excess of the ratio of increase of its converts to Christianity. Is not this indeed the cry from Macedonia before which the Church of Christ at present stands in the almost helpless impotence of despair?

Is it possible to doubt the stern fact that God is imperiously calling upon His Church to give Herself to this stupendous task? What is the significance of the open door if it be not this? What is the significance of the openness of the Oriental world to the light and teaching of the occident if it be not

this? Christ is forcing His ideal upon the attention of His Church. "Go, that the world may know." In what other terms can the position in relation to the heathen world and the Church of Christ be stated?

The seed of the martyrs has borne fruit. The doors are open. The fields are white to the harvest. Not only has the Church this significant fact before her, but she has also the fact of the EXTREME URGENCY OF THE CALL FOR IMMEDIATE ACTION. Within the past ten years, since the close of the late Russo-Japanese war in 1905, how amazingly has the problem of the East versus West—the international problem in politics—grown, so that the London "Times" describes it as "the acutest problem of the day." Is any solution possible save the solution of the Gospel? Is this also not significant of the fact that Christ is to-day urging His ideal upon His Church?

Many earnest spirits hope and wait for the outpouring of the Spirit of God upon the Church that shall come a mighty reviving influence. Does this consideration justify or excuse an obvious failure of duty? If God is calling upon His Church in the manner stated, is it possible that he will fail to bless as well as to equip? Is it not more than probable that the secret of revival lies in obedience, as the explanation of impotence and failure lies in disobedience? What then must be the reflex influence of a vast Missionary Movement upon the Church herself?

It has to be noted that the suggestions here offered DO NOT EXTEND BEYOND THE OPEN DOOR. That is the particular sphere of influence open to the Gospel to-day. Just in fact what God has placed before the Church as her present urgent duty.

THE METHOD. Obviously the first requirement is to state the need in definite simple terms—in other

words, to organize a survey of the field. A Missionary map of an authoritative character is already published—that map indicates, besides the British and other world Empires, the present sphere of influence, or externally the geographical boundary lines of the Kingdom of God. It indicates the Societies at work, and undoubtedly forms a basis of what is needed. The need also requires to be expressed in men and money. In the volume entitled: "The Centennial Survey of Foreign Mission," compiled by Dr. James S. Dennis, D.D., of New York, much of this information may be obtained. To carry out this work with efficiency and success may surely be expected of the staffs of the various Societies at present in existence. Doubtless difficulties will arise, but surely the Christian conscience and the admittedly brotherly spirit actuating the workers in the field will ensure a faithful and true report of the work required.

There can be no doubt that the formation of a central bureau will become needful. A council of existing Societies, whose duty shall be conference, the collecting of missionary intelligence, and the adjustment of differences where such exist in regard to overlapping and other respects. This Council of the "One"-World Movement would have no control whatever over any section of the missionary field, nor any Society, nor any control of funds, nor any executive power of administration; its office would be inspirational, advisory, and mediatorial solely.

Its first duty would be to organize and to group the results of the survey and the budget, in order to ascertain the gross result, so that the Church may be fully instructed upon the size and nature of her task. Then that the separate organizations and Societies should uplift the ideal of the "One"-World Movement before the respective branches of that

SECTION OF THE CHRISTIAN CHURCH TOWARDS WHICH IT LOOKS AND UPON WHICH IT DEPENDS FOR ENCOURAGEMENT AND SUPPORT. Each doing this, each having knowledge of the others' work, the whole Church would see the ideal, hear and obey the call—Go! "THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME."

It only remains to observe that this proposal contains no suggestion whatever that implies the fixing of any date or period of time within which the world's evangelization is to be attained.

It seeks and seeks earnestly to draw the attention of Christians of all lands to the obvious, urgent call of the Master for a consecration of men and means for the glory of His Name and the extension of His Kingdom, and to find in this the fulfilment of His prayer:—"That the world may know that Thou hast sent me, and hast loved them as Thou hast loved me."

Brethren, we plead with you to respond to the Master's call.

How can I, Lord, withhold
 Life's brightest hour
 From Thee; or gathered gold
 Or any power?
 Why should I keep one precious thing from Thee,
 When Thou has't given Thine own dear self for me?



A *and*
.. PROPOSALS ..



I. Accurately to describe the area to be covered, to show where is the open door, to appraise what is required for this work. Such information can be largely supplied by the various Churches and Societies.

II. To sift and incorporate such information, and secure its presentation to all Churches.

III. In co-operation with the Churches and Societies to determine what fields of labour and forms of service can be best taken up by the various agencies, thus economising the powers of the Church and using them at their highest value.

IV. Adopting methods in co-operation with all the Churches and Societies for bringing these facts and measures before the Churches in such ways as to secure the personal and material forces required for such complete Evangelisation of the World.

All communications may be addressed to Mr. H. E. Wootton, (Hon. Treasurer London Missionary Society, Victoria Auxihary), Melbourne, Victoria.

MELBOURNE, VICTORIA, AUSTRALIA,
23RD OCTOBER, 1907.



7/1/10

London Missionary Society
Victoria Auxiliary,

MELBOURNE, AUSTRALIA.

Dec. 11th, 1907.

To the
Secretary of the Board of Foreign Missions,
Mrs. Church in the U.S.A.,

Dear Sir,

We beg to enclose you draft of a communication forwarded to the Committee of the Ecumenical Missionary Conference to be held in Edinburgh in 1910, in reference to a proposal made to the Victoria Auxiliary of the London Missionary Society and approved by them. We shall be glad if you will bring it before your Society to promote the end in view.

We are sending copies to all the leading Missionary Societies of the world with the hope that it will be considered well before the assembling of the Conference. We also send you copies of the printed matter, in respect of which you are at liberty to make any use you may desire.

On behalf of the Victoria Auxiliary of the London Missionary Society,

We are, dear Sir,

*I Am Halley Presb. and M. S.
Genl. F. New D. P.
Genl. Director New York
A. Andrews.*

*Edward Taylor } Hon. Secs
Halter H. Haigh }*

*Joseph King, Organising Agent for
the L.M.S. in Australasia*

MEMO. FROM . . .

London Missionary Society

(VICTORIAN AUXILIARY),

MELBOURNE.

Hon. Secretaries:

REV. EDWARD TAYLOR, 14 VALE ST., E. MELB.
WALTER H. HAIGH, 227 COLLINS ST., MELB.



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190

C o p y of Resolution passed by the Executive Committee of the above,
on Thursday, November 7th, 1907.

T H A T this Committee of the Victoria Auxiliary of the London Missionary Society having carefully considered at different meetings the proposal submitted by its Treasurer, Mr. H. E. Wootton, and recognising the importance and value of the proposal, resolves to correspond with the International Committee which has charge of the preparations for the next Ecumenical Conference on Foreign Missions, with a view to the proposal being submitted to that conference.

Hon. Treasurer:
MR. H. E. WOOTTON, 48 ELIZABETH ST., MELB.

Hon. Secretaries:
REV. EDWARD TAYLOR, 14 VALK ST., E. MELB.
WALTER H. HAIGH, 227 COLLINS ST., MELB.

London Missionary Society.

VICTORIA AUXILIARY.

MELBOURNE.

(- Copy of letter sent to the General Secretary of the Ecumenical Missionary Conference, and to the Chairman and Secretary of the British Committee of the same, Nov. 20th, 1907. -)

Dear Sir,

By resolution of the Committee of the Victoria Auxiliary of the London Missionary Society we are instructed to forward to your care the enclosed memorandum containing a proposal for combined effort on the part of the Missionary Societies of the world with a view to effective world evangelisation which has been suggested by Mr. H. E. Wootton, the Hon. Treasurer of this Auxiliary.

It is desired that the Committee of the Ecumenical Conference should give earnest consideration to the proposal with a view to its submission to the Conference to be held in Edinburgh in 1910.

To this end we beg to enclose memorandum entitled, "The World Evangelisation Movement," with statement of principles as drafted and approved by the Committee of this Auxiliary, together with a booklet entitled, "The One - World Missionary Movement," written by the proposer in further exposition of the project, and copy of resolution referred to above. We also send by book post 50 copies each of the memorandum and the booklet.

It may be stated that the Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society, and Edward Smith, Esq., a Director, delegates to Australia, were present at the meeting at which the resolution was unanimously passed, and gave it their hearty approval.

The proposal has already been considered by representatives of other leading Missionary Societies, by whom it was cordially received and referred to ^a joint conference of all Missionary Societies represented in Victoria to be shortly held, the result of which will be communicated to you in course. At the suggestion of the delegates from the London Board of Directors of the L.M.S. it has been thought advisable not to wait for the holding of this Conference, but to place the plan in your hands without delay, in order that those preparing the agenda for the Ecumenical Conference may have the earliest opportunity for giving it their consideration.

On behalf of the Victoria Auxiliary of the London Missionary Society,

We are, dear Sir,

J. John Hatley Probit And. M. S.
L. E. B. B. B. B. D. P.
Local Secy. & Treas.
A. Andrews
Edward Taylor } Hon. Secs.
Walter H. Haigh }
Joseph King, Organising Agent for
the L.M.S. in Australasia

A GREAT PROJECT.

At present it lacks a fitting name. Several have been suggested, but none have won general approval. Among the promoters it is named, provisionally, "The World Evangelisation Movement." The author of the proposal has written a hook-let in its explanation, under the title, "The One-World Missionary Movement." Doubtless a better name—one that is concise, suggestive and self-explanatory—will be forthcoming in due time; in the meanwhile it is desirable that readers of the "Chronicle" should be informed of a movement which many believe to be prompted by the Spirit of God, and which has already attracted some attention among missionary leaders not only in Australia but also in other parts of the world.

The fundamental aim is a fuller realisation of the unity of Christ's people in and through the missionary enterprises of the Churches; in other words, the fulfilment of our Lord's desire and prayer—"That they may be perfected into one; that the world may know that thou didst send me." Were that ideal realised, the world would speedily be won; and with equal confidence it may be affirmed that any approximation to that ideal must result in corresponding success in missionary work. No one will question the truth and attractiveness of the ideal, the only doubts likely to be raised are those which concern the means proposed to its realisation. It should be noted that the plan proposed does not contemplate anything in the shape of organic unity, or suggest any changes in the management and methods of particular societies, but simply aims at closer co-operation with a view to more extended and more effectual missionary work. It is believed that the ideal or vision of Protestant Christendom virtually united in respect to its missionary forces is one that must capture the imagination, and will afford a basis for an appeal for missionary support far stronger than any which can be made under the existing conditions; in addition to which there is the immense economical advantage to be derived from a comprehensive survey of the whole field.

The subjoined statement of the proposal has been drafted and approved by the Committee of the Victoria Auxiliary:—

"The suggestion for securing the co-operation of the various Churches and Societies engaged in Foreign Missionary Work for the more effective evangelisation of the World, deserves serious consideration. It is based upon the fact that an open door lies waiting throughout the whole world for the entrance of the Church with the message of the Gospel.

"All Foreign Mission enterprise is based upon the command of the Master—'Go ye into all the world and make disciples of every creature.' How partially and with what broken and divided efforts this command is being obeyed, even the record of the splendid work of the past only too clearly proves. It is necessary, therefore, to co-ordinate the efforts of the Church, and at the same time to extend them until the whole field is occupied. For this end it is proposed:—

1. Accurately to describe the area to be covered to show where is the open door, to appraise what is required for this work. Such information can be largely supplied by the varied Churches and Societies.
2. To sift and incorporate such information, and secure its presentation to all Churches.
3. In co-operation with the Churches and Societies to determine what fields of labour and forms of service can be best taken up

by the various agencies, thus economising the powers of the Church and using them at their highest value.

4. Adopting methods in co-operation with all the Churches and Societies for bringing these facts and measures before the Churches in such ways as to secure the personal and material forces required for such complete evangelisation of the world.

"In order to secure the above results it seems necessary to bring the various missionary societies into some organisation for conference and co-operation. This organisation would necessarily have to be formed in one of the great centres of the world. It is not proposed by such action to interfere in any way with the particular work and management of any society. The great object is to secure co-operation, and especially to aim at clearly and constantly keeping before the attention of all the Churches the great work to which they are called by the Master's command."

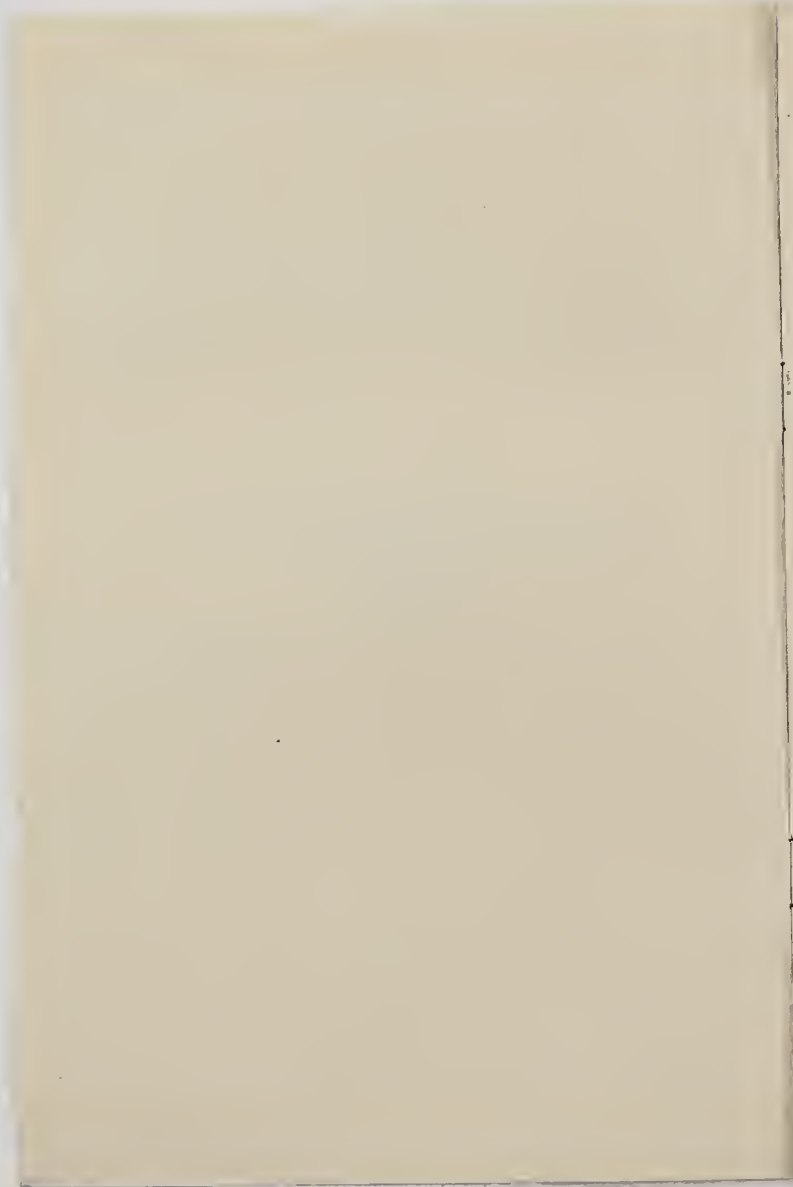
A considerable amount of time and thought was devoted to the proposal, both by the sub-committee appointed for the purpose, and subsequently by the executive of the Auxiliary, and at a meeting of the latter, held on Nov. 7th, the following resolution, moved by Rev. Joseph King, was passed unanimously:—

"That this Committee of the Victorian Auxiliary of the London Missionary Society, having carefully considered at different meetings the proposal submitted by its Treasurer, Mr. H. E. Wootton, and recognising the importance and value of the proposal, resolves to correspond with the International Committee, which has charge of the preparations for the next Ecumenical Conference on Foreign Missions, with a view to the proposal being submitted to that conference."

It may be stated that the Rev. A. N. Johnson, M.A., and Edward Smith, Esq., the delegation from the London Board to Australia, were present at the meeting at which the resolution was passed, and gave it their hearty approval.

The proposal has already been considered by representatives of other leading Missionary Societies, by whom it was cordially received, and referred to a joint conference of all Missionary Societies represented in Victoria, to be held at the earliest convenient date. At the suggestion of the delegates from the London Board of Directors, it was thought advisable not to wait for the holding of this local conference, but to communicate without delay with the General Secretary of the Ecumenical Conference on Foreign Missions, and also with the Chairman and Secretary of the British Committee of the same, asking them and their Committee to give earnest consideration to the proposal, with a view to its submission to the Conference to be held in Edinburgh in 1910. It is understood that the Committee of the Ecumenical Conference will be meeting shortly to prepare the agenda. In addition, letters have been sent to all the Protestant Missionary Societies, some 160 in number, British, Continental, American, etc.—represented at the last Ecumenical Missionary Conference, held in New York in 1900, calling attention to the movement, and enclosing copies of the communication to the General Secretary above referred to. By these means it is hoped the matter will receive due consideration on the part of the Societies and Churches concerned, and be ripe for discussion and decision when the Conference in Edinburgh meets. Meanwhile we commend it to the earnest thought and prayer of all those who desire, above all things, the coming of the kingdom.

Report of
Committee on Reference and
Counsel



REPORT OF COMMITTEE ON REFERENCE AND COUNSEL

REV. ARTHUR J. BROWN, D.D.

To the Joint Conference of 1907:

The Committee on Reference and Arbitration presents this report under a deep sense of its bereavement in the death of Rev. Judson Smith, D.D., its first Chairman. He was deeply interested in the proposal to form a Committee on Reference and Arbitration and he was strongly of the opinion that it could be of great service to the cause of Christ. As another committee is preparing suitable resolutions on behalf of the entire Conference, we need not enlarge here upon the sorrow that we all feel in his death.

As the plan of the committee has not been printed for two years, and as it cannot therefore be fresh in the memories of many who are present now, some recapitulation appears desirable in order that this report may be complete and intelligible.

The committee was appointed by the Conference of 1904, after a paper by the Rev. Paul de Schweinitz, D.D., and it was instructed to correspond with the Boards and Societies represented in the Conference as to the wisdom of appointing a permanent Committee on Reference and Arbitration. In pursuance of this duty, in May of that year, the following questions were sent to about forty Boards, not including the Women's Boards.

1. What is the judgment of your Board as to the wisdom and practicability of a permanent Committee of the sort proposed?
2. Does your Board feel the need of such a Committee, and would it be ready to co-operate in its organization and maintenance?
3. Please indicate somewhat explicitly the duties which, in the judgment of your Board, should be assigned to this Committee, and the kind and degree of authority with which it should be invested.
4. What benefits would you expect from this permanent Committee? What inconveniences or hazards would need to be guarded against?
5. Could the ends aimed at be substantially secured without such organization?"

Only a little more than one-half of the Boards made a definite reply to these questions. A majority of the respondents favored the plan in some form, but a considerable minority answered only in general terms or were altogether opposed. The responses did not appear to the Committee to afford sufficient warrant for final action. The trouble apparently was that many of the Boards did not have a clear idea of just what the Committee was to do. As it was thought that they might express themselves more freely if a definite plan were drawn up and submitted to them, the following tentative plan was presented to the Conference of 1905:

"The proposed Committee on Reference and Arbitration should be charged with the duty of dealing with at least three distinct subjects: (1) The settlement of questions arising on the mission field between the missions of different Boards. (2)

Suggestions in regard to unoccupied fields. (3) Negotiations with the government. In the first two cases, questions will arise where the interests of two or more Societies are concerned, in which it will seem desirable to have the judgment of a Committee of disinterested persons, to hear the case in full and express a judgment and give counsel. In the third case, it sometimes becomes necessary to make representations to our government in regard to matters arising, on the mission field, that affect the interests of one or, at times, of several different Societies; and the attention of the government can be more easily secured, and such representation more effectively made, if entrusted to a committee representing all the Protestant Missionary Societies of the United States and Canada. It is not supposed that these three functions of the Committee include all the subjects which might wisely be entrusted to such a Committee, but they are named as obvious and important matters, and as indicating the appropriate character of the subjects to be considered by this Committee.

The proposed Committee should have no authority to interfere in any way in the internal missionary administration of any Society, or to take the initiative in considering questions which arise within a specific Society, and concerning it alone; neither should it have any authority unsolicited to act as arbiter in any difference which may arise between two Societies.

The institution of this Committee is not intended to exercise any constraint upon any Society; the recognition of the authority of the Committee is and remains a voluntary act. Therefore, the decisions of the Committee cannot be absolutely binding upon the Societies; but they have the effect of advice given or of requests made on the ground of intimate knowledge of the issues involved, and as the result of thorough consideration.

This plan is not submitted as including all the details that are needful, but only enough to give a correct impression as to the character and duties and limitations of this Committee. Other points that would need to be settled, such as the number of members, the mode of election, term of service, the duties of the Committee, would naturally be taken up when the decision has been made to form such a Committee."

After full discussion, the Conference adopted the recommendation of the Committee, and copies of this plan were accordingly sent to forty Boards and Societies, April 24th, 1905. Twenty-seven replied. Of these, fifteen expressed approval of the plan, eight expressed disapproval and four were non-committal.

At this point, the health of the Chairman, Dr. Smith, so seriously failed that he was unable to give further attention to the work of the Committee. A report of progress was made to the last Conference (1906), which directed that the Committee be continued, with the change in Chairmanship which Dr. Smith's health necessitated, and that the documents already gathered be referred back to it with instructions to make a full report this year.

The Committee felt that its duty was to attempt to secure a more general expression of opinion from the Boards and Societies represented in the Conference. Accordingly a letter was sent to all those that had not made definite reply. The Committee is now able to report that forty Boards and Societies have answered as follows: favoring, 26; non-committal, but indicating probable cooperation, 5; not yet officially answering, but indicating probable assent, 3; opposing, 4; not yet officially answering, but indicating probable dissent, 2.

It will thus be seen that the plan has been officially approved by a vote of 26 to 4, and that the tenor of other replies justifies the expectation that only two votes will be added to the negative, while eight will probably be added to the affirmative, so that from the viewpoint of moral effect, the vote is 34 to 6. At any rate, out of forty replies, only four are in actual opposition. This is doubtless as near unanimity as could reasonably be expected in support of a plan of such a character among so large a number of different denominational agencies, and it encourages us to believe that this movement toward closer cooperation is in harmony with the leadings of the Spirit of God.

The Committee understands that it was appointed, not to do the work of a Committee on Reference and Arbitration, but simply to ascertain the mind of the Boards as to the expediency of constituting such a Committee. We feel, therefore, that we would not be justified in discussing in this report some of the questions that naturally arise in connection with the subject. But more and more evident is it that there is work for such a Committee. Apart from the questions of comity between particular Boards, some one ought to be considering the question of unoccupied fields, their population, accessibility, missionary opportunity, etc. Dr. Karl Knamm came to America recently to urge the immediate occupation on a large scale of the recently opened Province of Northern Nigeria in Africa, but there was no committee with whom he could confer. Signs multiply that the opportunity that now exists in several lands, notably China, is altogether extraordinary, and that it may not last for many years. Should not some committee be considering whether the field is being adequately covered and what changes or modifications in policy, if any, are required to take effective advantage of the opportunity. Within the last year, two occasions of a different character arose that emphasized the need for such a committee. The Chinese Government sent two Imperial High Commissions to study Christian lands and report what they had to suggest to China. Men in secular callings were quick to see the significance of this step, and bestirred themselves to give the commission due welcome. It would have been disastrous to have these commissioners entertained only by political and commercial bodies, and be given no opportunity to hear some expressions of the Christian sentiment of America. But there was no committee that could move on behalf of the Boards of the country. Those in New York and Boston moved on their own responsibility, but of course could represent only themselves.

Then at the banquet given by the Missionary Boards having headquarters in New York, February 2d, Viceroy Tuan Fang publicly and formally asked the Boards to "forbid their missionaries to interfere in law courts when their converts are an interested party in the suit." Manifestly that request concerned all the Boards, especially as the secular press gave wide publicity to the request and reopened the old criticism that missionaries create unnecessary irritation. It was an excellent opportunity for getting our policy effectively before the public. But there was

no committee that was authorized to act, and an individual had to draw up a reply.

Another occasion developed in connection with the correspondence between the Presbyterian Board and the State Department regarding indemnity for the massacre at Lien-chou, October 28, 1905. The Hon. Robert Bacon, Acting Secretary of State, expressed the opinion that it was "difficult to conceive upon what grounds the Mission Board could have based a claim so as to enable it to receive any benefit from any sums that might be paid on account of the murder of these people." The Board to which the Lien-chou martyrs belonged did not want indemnity for lives, but such an official expression of opinion in a letter, a copy of which Mr. Bacon sent to the Chinese Minister, was calculated seriously to prejudice the right of all Mission Boards in the event of future massacres of missionaries for which they might deem it proper to demand indemnity. In this case also, it would have been of advantage to the Boards if there had been a committee of this Conference that could have dealt with such a matter. But as it was, the matter had to be handled by one Board.

From time to time, it becomes desirable that the Mission Boards should aid in shaping public sentiment and should express their judgment to the American and British Governments regarding some great question that has arisen in mission lands. We might cite such matters as the opium traffic in China and the Philippines, the sale of intoxicants and fire-arms among the Africans and South Sea Islanders, the atrocities on the Congo, the Japanese treatment of the helpless Koreans, the course of the Sultan of Turkey in denying to Protestant missionaries the rights guaranteed by treaty and which he grants to the missionaries of the Roman Catholic and Greek Churches of Europe, etc. Of course it may happen, as in the case of the Congo atrocities, that a conference may have appointed a committee charged to deal with that particular question, but too often it happens either that no action at all is taken because there is no committee in existence at the time when the matter arises, or that some outside agency stands forth to represent the Boards, an agency with whose purposes we may be in strong sympathy, but to whose wisdom we may hesitate to commit so delicate a matter as the expression of the mind of the Boards to a national government.

If it be said that some of these questions were handled on individual initiative and that others can be as they arise, we reply that it is most unwise to trust to this individualistic policy. In some important matter "everybody's business" may prove to be "nobody's business" and may go by default. Other high officials of Asiatic nations have come to our country and have been completely ignored by representatives of the mission cause. If, as in some of the cases cited, an individual or a particular Board does feel moved to act, there is no certainty that it will be done in a way that would be generally approved. Is it not clear that there should

be a large and representative Committee of this Conference to deal with the questions that are constantly arising?

And then there is the broader and more general question of the desirability of closer cooperation in doing the Lord's work. The development of this desire is one of the most notable features of modern Christian thought. It finds expression in various movements and organizations at home, the great Inter-Church Federation in Carnegie Hall, New York, being the most notable of these expressions. On the foreign field, as we all know, this desire is very strong and it is leading our missionaries to inaugurate movements of various kinds that promise large things for the development of the Kingdom of God. While from the nature of the case union movements must be left to grow of themselves out of the natural affiliations of the particular bodies concerned, there are other movements of a federative character which can be and which ought to be the subject of conference. With our missionaries on the foreign field moving along these lines, surely there ought to be some corresponding movement among the Boards at home. A committee of the kind proposed would be a great help both from the viewpoint of fostering wise movements and of preventing unwise ones, so that whether one favors or opposes these movements towards unity, he should be interested in the formation of a Committee on Reference and Arbitration. It is undeniable that the Spirit of God is working lovingly and powerfully in the hearts of Christian people and that we in this Conference ought not to be quiescent at such a time, ought not to wait for others to lead, but should ourselves take the initiative in a matter which so vitally concerns the work which has been committed to our administrative direction. We already pride ourselves upon the fact that there is less unwise overlapping of agencies on the foreign field than in the United States, but there are still fields where such overlapping does exist, and whenever in the providence of God a new field opens there is danger that it may be repeated. Beyond question, the time has come in the development of God's purposes and in the extension of the Christian spirit when all the Mission Boards of the United States and Canada ought to be represented by some committee which can give wise and tactful counsel in these matters, and to which may be referred any questions of rightful occupancy that may call for disinterested opinion. We are under solemn obligations not only to our own consciences, and to our constituencies, but to Christ to do our work in the wisest and best way, avoiding as far as practicable the duplication of agencies and expenditures in a given field. It is true that such a committee might occasionally make a mistake, but we do not believe that any mistakes that so large and strong a committee would make would be anything like as serious as the mistakes of inaction or unwise individual action in some important matters.

The majority in favor of such a committee is now so decided that the Committee believes that the way is now clear for the Conference to pro-

ceed to inaugurate the plan. We therefore make the following recommendations:

First—That a committee be now constituted to be known as the Committee on Reference and Counsel.

Second—That it consist of nine members, who shall be chosen by the Conference to serve for two years in two classes of four and five each, respectively, save that the first class as now chosen shall serve for a term of one year, the terms thereafter to be two years for both classes, four to be chosen on the even years and five on the odd years. This will make a strong Committee, the terms of four of whose members will expire each year, thus combining the advantages of experience and stability with opportunity to make any desired changes in the personnel of membership.

Third—That the Boards and Societies represented in the Conference be informed that the Committee has been constituted and is prepared to consider any questions they may wish to refer to it, and that it is understood that the general range of its work shall include such features as (a) suggestions in regard to unoccupied fields; (b) negotiations with governments; (c) consideration of questions arising on the mission field between the missions of different Boards; (d) such other questions as may be from time to time referred to it; (e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

Fourth—That any Board or Society desiring the services of the Committee be permitted at its discretion to designate either the whole Committee or any part of it to serve in a particular case.

Fifth—That special emphasis be laid upon the limitations that the Committee shall have no authority to interfere in any way in the internal administration of any Board or Society, or to take the initiative in considering questions which arise within any Board or Society and concern it alone, nor shall it have authority, unsolicited, to act as arbiter in any differences which may arise. It is further distinctly understood that the Committee shall not exercise constraint upon any Board or Society and that recognition of the Committee in any given case shall remain a voluntary act. The decision of the Committee cannot be binding upon any organization, but shall have the effect only of advice given or of judgment expressed.

Respectfully submitted,

ARTHUR J. BROWN, Chairman,
HENRY N. COBB,
THOMAS S. BARBOUR,
PAUL DE SCHWEINITZ,
H. K. CARROLL,
W. R. LAMBETH.

Among the English Edition

Evangelical Christendom

"Unum
Corpus
sumus in
Christo."

Jan.-Feb., 1908.

**"By
Love
serve
one
another."**

Is it possible in a few words to suggest the opportunities which are being offered to Christianity during the opening years of this new century? "To-day" is the word which is ringing in our ears. Jesus came to the Jews in the fulness of their time, after well-nigh 2,000 years of preparation, and He was rejected. Christ, at the close of a similar period of time, is calling to His people from among the Gentiles, in the fulness of their time, to actively undertake the evangelization of the world. As Jesus sent forth the seventy into every city and village, where He Himself would come, so, had He been accepted, He would have sent out the Jews to make disciples of all nations.

Once more Christ has sent His missionaries forth, in small bands, to every race and tribe, where He Himself would come, and they are returning with joy to tell the wonderful story how they have cast out devils. Through their works and by their voices, Christ is calling to-day to the rank and file of His

followers to go into all the earth and possess the world for Him.

Mighty works are manifest in the mission field. If we would see the busy traffic and trade of the week absolutely hushed on the Lord's Day, and almost the entire population in church, we must visit Africa. Would we discover a land where there is a greater respect for person and property than well-managed prisons and poor-houses evidence, we must seek out some of the South Sea Islands. If we would witness converts and adherents thronging the missionaries, we must transport ourselves to Korea.

The fact is, that we are looking at scenes in Asia and Africa similar to those which followed the teaching of Christianity in Europe during the first centuries. As those scattered groups of believers presaged the fall of the Roman Empire and the banishment of idolatry, so surely do the native congregations, the attacks made on them, and the attempts to revive decaying beliefs, herald the fall of all religions and systems of government based on the worship of devils.

This may not mean the acceptance of living Christianity. How shall they hear without a preacher? Indeed, there are signs that Christianity is to be attacked in earnest. Just as the nations are arming, so it behoves the Christian Churches to prepare for the conflict which is in prospect. Our admirals and generals watch our population in order to nurse the patriotic spirit. Are those who lead the Churches concerning themselves whether their flocks are being taught how to suffer and die rather than deny Christ, as Africans and Malagasi and Chinese have died? Are the dividing waters between East and West being dried up? Is the way of the Eastern Powers being prepared? Are there not spirits abroad to destroy the Christ?



SIR ANDREW WINGATE, K.C.I.F.
(Vice-President, Evangelical Alliance.)

EVANGELICAL CHRISTENDOM.

The substitution of Mary for Jesus in Roman Catholic countries is almost accomplished. It has been a slow process, but it is nearing the culmination, when the Vatican will be forced to declare her Divine. To this end the Scriptures are excluded. As soon as Christ and His Word are expelled, Rome will find that she has joined hands with idolatry, which has always introduced sex into Heaven, because a goddess brings in money.

Or, turn to Protestant lands. Is not the onslaught on the Bible cunningly devised? There is no hope of snatching it away, but *faith in it may be destroyed*. Do not the attackers disarm suspicion of their intent with a kiss? Is not the man Jesus extolled, while the whole artillery of Higher Criticism is directed against those parts and persons of the Old Testament that our Lord relies on, that testify of Him? And having demolished, as they assert, the trustworthiness of the Old Testament, are they not declaring that the New Testament, too, has already crumbled, being huilt on false foundations?

Watching the effect of Voltaire and Rousseau on the virility of the French, it occurred to certain continental writers to try to deprive England of her inconvenient strength by undermining faith in the Bible. The pity of it is that so many in this country have run helter-skelter into the snare. The extent of the mischief to our people is not yet apparent. That depends on how far our young clergy have listened to the subtle suggestion, "Hath God said?" Professor Marcus Dods, a few weeks ago, attributed the marked diminution of candidates for the ministry to this cause. The attack is carefully planned and ably directed. That it is a national danger, we have but to study the history of the French during the last 150 years to realize.

It is not necessary to dwell on the awakening of the lahour masses of Europe to a sense of their power, for the sound of their measured tramp is already heard. One thing is certain. Train up their children without the authoritative Bible standard of right and wrong, and every institution which Christianity has erected against sexual depravity will be questioned. The corollary of teaching "Hath God said?" has always been "They knew that they were naked."

Nor need the movements in the Far East be elaborated, because they have already taken hold of the Western imagination. There may, however, soon be an active propagandism of the thoughts and morality of the East among

the nominal and ill-taught Christians of the West. With what result? Lord William Cecil has raised a warning cry.

It is said that, in the presence of great peril, even wild animals lay aside their strife. It may be that these floods of ungodliness will bring about the alliance of all sections and branches of the Christian Church in an organized effort to publish the Gospel to the thousand millions of non-Christians.

This spirit is already in the field. In Canada, the imperative need of the Bibleless immigrants in the recently opened territory is constraining the Churches to forget their differences and to endeavour to unite, so that men and money may be spared to meet the impending danger to the future well-being of the Dominion. Patriotism is triumphing over sectarianism and the love of Christ over the pride of church. In India, the Presbyterians have already constructed one Indian church for their body, and prominent Indian Christians have gone a step further and united for missionary effort. In China, the native Christians are getting impatient of being penned in separate folds. These Christian communities are face to face with the rapidly consolidating forces of heathenism, and feel that demonstration of their united strength will shortly be essential to their development. Dr. Gibson presented the case for co-operation to the Shanghai Conference, pleading that the sixty-seven different missions working in China may at least be reduced by amalgamation, so that there may be for China only one missionary body for each denomination—Baptist, Congregational, Episcopal, and so forth. This would reduce the number to nine or ten. But the Chinese will demand more. They feel, we are told, that the foreign element is the source and the cause of their being kept apart. "East of Suez, the divisions of the West do not justify themselves to the conscience."

Nor is the lay public in Christian countries altogether satisfied. It sees the opportunity, and is awake to the danger of neglecting it. It recognizes the probability of organized attacks on Christianity. As its ears open to hear the call of Christ to advance and deliver a general counter-attack, it will summon the clergy of all denominations to lay aside the differences, which they themselves minimize, and to set free men and money, at home and in the mission field, to meet this crisis in the world's affairs.

A. WINGATE.

Bromley,
January, 1908.

MR. ROBERT E. SPEER,
156 FIFTH AVE.,
NEW YORK, N. Y.

Westminster College

News Letter

Vol. 4, No. 6.

MARCH 14, 1908

Whole No. 91.

Entered, December 18, 1904, at Fulton, Missouri, Postoffice, as second-class matter, under Act of Congress of July 16, 1894. Published bi-weekly by Westminster College. Free to all who receive it.

Westminster College Westminster Academy

Fulton, Missouri

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Communications with regard to gifts, endowments, and information should be addressed to Westminster College, Fulton, Missouri, David R. Kerr, D. D., President. All checks should be drawn to order of E. W. Grant, Treasurer, and sent to Dr. E. H. Marquess, Fulton, Missouri.

CHURCH FISCAL YEAR.

The month of March closes the fiscal year with the General Assemblies of the Presbyterian church and with nearly all of the boards and treasuries of the church's benevolences. It is very important therefore that every individual church shall send to these several treasuries before April first the contributions of the church to these several agencies. Westminster asks that contributions to college education be sent either direct to Westminster

or to the proper treasury of the General Assembly designated for Westminster, and that this be done by all means before April first.

ENGINEERING.

It has recently become clearly demonstrated that the engineering along the great waterways of America by which levees have been built to protect against floods is wrong in theory and finally fatal in results. As the levees are built higher year by year the rivers also fill their channels and it is only a question of time until the levees can no longer be raised and the floods will be many fold destructive because the whole river has been raised by the levee process to a height above a very large region of river territory. All this is true in spite of dredging with its great expense. The engineers have settled it to their satisfaction that the proper process is to make great storage dams at the head waters to take the place of the forests that once held the flood waters back and instead of floods kept higher stages of water for navigation through longer periods of the year. By storing these flood waters in dams and letting them out gradually the flood is avoided and navigable stages of water are extended through longer seasons.

MR. ROBERT E. SPEER,
156 FIFTH AVE.,
NEW YORK, N. Y.

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CHURCH ENGINEERING.

It is easily believable that the church has done a good deal of engineering as plausible and as necessary at the time as levee building, but as sure to fall of security in the end and bring overwhelming and helpless destruction. The levees, gradually proving insufficient and impossible to add to, illustrate on a large scale how many church methods once sufficient are not now equal to the demands of the changed conditions, and if persisted in too long must bring, or helplessly permit, disaster. Just as sure as that the timber has been removed from the hills and mountains where flood waters come from so sure is it that many church influences that once held back the floods of scepticism and worldliness have passed away. It is also as true that these church influences are as fatally and permanently gone as are the forests. Still further it is true that what is left of the forest is helpless and useless for this former purpose of keeping back the floods. Standing where they are they can no longer keep back the floods. Transferred into the building of storage dams they would be a thousand fold more useful. So, many of the noble attitudes held by our fathers, some of whom remain to this day, are now as hopeless and fruitless as the scattered trees in the old forests. There are a thousand reasons why these grand men—the fathers—for whom our reverence never shall cease, should turn from all the dead past and be leaders as never before in the large things of the Kingdom. Instead of building levees beside their own rivers let them build storage reservoirs which shall bless the church with security in time of both flood and drought for at least a century to come.

ENGINEERING IN MISSIONS.

Whether we like to admit it or not the truth is that the best church engineers of our day are the missionaries, and the best and most farseeing engineering of the church is the missionary activities. There are many instances. We speak here of but two.

The missionaries are leading the church away from stiff denominationalism. Before the heathen world the church has never been able to justify her denominationalism. The truth will prevail. Narrowness and bigotry and intolerance are passing away. Foreign missions have cleared their skirts of the waste and reproach of two or more denominations covering the same field as if they had a different Christ to present. Foreign missionaries are uniting, regardless of sect, into one engineering and working body. To the shame and wasteful weakness of home missions this is not yet true in any large sense. The various sects in the home field are building levees, and not even one great, strong levee, but each sect its own little levee, each trying to build the highest. In flood times the waters go over and behind and work disaster. In drought times these levees are useless, which as an illustration does no injustice to the dearth times of the church. Even revival times in the churches are but repairing the levees and seldom amount to building them higher, at least not higher and stronger than the danger powers. Meanwhile the river of sin is building higher. In all soberness, this is poor engineering—short-sighted engineering, where wisdom is most to be expected.

INSTANCE NUMBER TWO.

Foreign mission engineering has made the school the forerunner and

the chief hope of the church. If the influence of schools were subtracted from foreign missions, the void would undoubtedly be larger than the substance remaining. Without the schools foreign missions would be bulging levees near the mouths of rivers where their waters soon disappear in the ocean. School work is looking after the head waters and controlling the sources. All the years and the very march of empires prove that the influences set to work in schools and colleges founded by the missionaries are the most powerful agencies working to civilize, modernize and christianize the heathen nations. Any careful student or reader of the changes which in recent years have turned the eyes of the world upon Japan and China is forced to see that the men of these empires who have been educated in the schools of missionaries or in Christian schools of other lands are exercising an influence far larger than their numbers in the mighty strides of progress. Of the four members of the New Commission of China, the daily advisors of the throne, one got his education in the missionary school. Yet the number of young Chinamen educated thus is but a figment of the whole number of young men. Every one of these four have been influenced by the missions and recently jointly addressed a missionary saying that they had jointly advised the throne on the subject of missions being of a non-political character. One of the greatest and most progressive of the provincial governors of China was a student at Columbia University, New York. He has already done some modern things for the whole of China and doubtless will one day be among the throne's daily

advisors. One of his highest official representatives was educated in the school of missions. As we turn from China to Japan we readily remember how many of the great leaders in the Russian-Japanese war were men educated under Christian influences. And despite the rumblings and threatening conditions in Japan somehow these men of Christian education seem to be at the helm and Japan moves on as safe for peace and progress as any of the nations, and China follows closer after Japan than we think.

WHAT DID IT?

No one agency can be credited equal to Christian education. The engineering of missions is the most superb wisdom and far-reaching power of modern times, and education is the most fruitful agency of modern missions. The missionaries are building great storage reservoirs for the church by caring for the youth. They are caring for the safety of the stream of life in heathen lands by caring for the sources of life.

AT HOME.

The way the colleges are being cared for by the church is but continuing the process of levee building in the home land. It is no longer sufficient. The river has risen above the levees. The engineers have long been telling the church that storage power is necessary, necessary in the church, in the home, in the school. The expenditure is too small—the plan too meager in the past.

Now the call is for money enough to build these colleges into great storage powers that shall supply the church adequately with men for all the work

and demands of state, home and heathen lands.

The engineers have discovered that a certain stage of water in a river cleans out the channel; that another stage fills it up. By the storage dam the water may be supplied much of the year in such stages as to keep the channel clear and deep. The lack suffered by the church and state by not keeping the colleges supplied with power in men and money has necessitated that low stage of spiritual and moral power by which the channels of church and commerce have filled up. A larger plan and larger expenditure will make these colleges fit the changed times and again become the supply of safe and helpful power for the nations.

We call foreign missions and home missions to pause long enough to let the truth in, namely: that without they build up the colleges they are building levees and not great reservoirs of power. We ask the church and the state to see that without these colleges are made strong, very strong in spiritual men—the greatest human source of power is being neglected and one of the chiefest agencies of the Spirit of almighty God is being strangled. Ignores these facts and disaster is sure and large in spite of evangelism and missions. Evangelism and missions can never have the men to go into all the world without these colleges. The colleges have been the levees, now they must be made great reservoirs of power.

OUR Y. M. C. A. MISSIONARY.

CHIHUAHUA, MEXICO

DEAR DR. KERR:

By return mail I return the information for the catalogue. I am in-

creasingly proud to be an alumna of Westminster and want to do that which will make her proud of me. I appreciate, too, the difficulty you are having in rousing the Presbyterians of Missouri to their opportunity and responsibility in the college. It may seem like a discouraging proposition sometimes, I imagine, but the results will come some day. I read every word in the NEWS LETTER and am glad to be kept in touch with things. Through the influence of the Association the Day of Prayer for Students, set apart by the World's Christian Student Federation, was observed in all of our churches here and my heart went out especially for Westminster and the student body and faculty. I never forget all the college did for me. With best love to you all.

WILL G. COXHEAD, '05.

STATE OF BUDGET, MARCH 1, 1908

Fiscal Year, September to September

EXPENSE

	Estim't'd for year	Vouch- ered
Advertising.....	\$1000.00	\$ 679.83
Annuity.....	2500.00	1250.00
Apparatus.....	450.00	381.05
Athletics.....	475.00	300.00
Commencement.....	125.00
Fuel.....	875.00	608.33
Furniture.....	200.00	37.60
Gymnasium.....	100.00	88.54
Improvements.....	150.00	100.00
Incidentals.....	125.00	70.97
Insurance.....	50.00	28.50
Interest.....	1855.00	709.73
Laboratory.....	250.00	238.14
Library.....	325.00	309.07
Plumbing.....	400.00	374.77
Printing, stationery, postage	1000.00	861.88
Repairs.....	500.00	500.00
Salaries.....	15170.00	7340.00
Scholarships.....	700.00
Supplies.....	125.00	117.20
Traveling.....	600.00	374.44
Water, light and 'phone.....	135.00	68.90
Total.....	\$23450.00	\$14489.98

INCOME

	Estim't'd for year	Receipts to date
Interest.....	8500.00	8837.05
Rents.....	3500.00	1245.13
Tuition and college fees.....	7200.00	5675.83
Raised by gifts.....	2250.00	1074.76
Total.....	\$23450.00	\$11933.37
Debt Sept 1, 1907.....		24674.93

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JULY-AUGUST, 1908.

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To Manifest the Unity of all Believers.

The Universal Week of Prayer.

To uphold the Integrity of God's Word.

The initiation of various enterprises of direct Gospel work, &c., &c.

The Maintenance of world-wide Religious Liberty.

The Relief of Persecuted Christians.

CONTENTS.

WHERE CHRISTIANS ARE ONE.

By SIR ALEXANDER R. SIMPSON, M.D.

Tunbridge Wells Conference.

EVANGELICAL ALLIANCE IN HOLLAND.

NEW ALLIANCE HEADQUARTERS.

See "NOTES," page 89.

ISRAEL'S SPECIAL CLAIM.

By Rev. J. B. BARRACLOUGH, M.A.

&c., &c., &c.

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The Counteraction of Error and Infidelity.

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"We are one in Christ Jesus; we exist as an Evangelical Alliance to manifest it, both at home and throughout the world."

THE BISHOP OF DURHAM (Dr. Handley Mouto).

"Thank God for the part the Alliance has played, and the lines on which it has worked in the past . . . may it go on to have more and more influence in the future through its manifold ramifications in Churches, in countries, in circles of connection."

REV. CANON FLEMING, M.A., B.D.

"I have been for some forty-two years a member of the Evangelical Alliance. I have never heard any argument or known anything happen from that day to this that has ever made me regret that, as a Christian clergyman and a minister of the Gospel, I gave my adhesion to this Alliance. I owe some of my choicest friendships to the fact that, as a young minister, I was led to join this Alliance and learn to know that men who differ from me in some things, as I may differ from them, may yet unite with me in the spirit of that splendid trial of Augustine, 'In things essential—unity, in things non-essential—liberty, in all things—love.'"

REV. G. CAMPBELL MORGAN, D.D.

"I look upon the Evangelical Alliance as a splendid organization for the accomplishment of just the work our age needs. To be truly Evangelical is to be aggressive as well as defensive. The Evangelist is such to the needy and oppressed. It must of necessity, therefore, be a voice of judgment against all the causes of need and oppression."

REV. ARCHIBALD G. BROWN.

"Never was the witness of the Evangelical Alliance more needed than now. Alliances are in fashion at present, but they are made with little regard to the sustaining of the Truth once for all delivered to the saints. So much the more demand for the Evangelical Alliance to keep its flag flying and maintain its glorious testimony."

REV. BISHOP HARTZELL, D.D.

"One of the great factors in the promotion of religious liberty throughout the world during the past sixty years has been this Evangelical Alliance. It has stood for united, intelligent, prayerful, practical methods, and has commanded the respect and co-operation of representatives of all sections of the Christian Church. The work of the past sixty years is but a beginning."

Evangelical

Christendom

July-August, 1908.

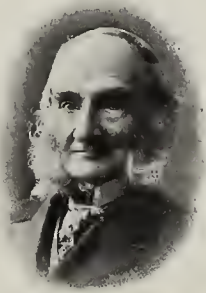
"Unum
Corpus
sumus in
Christo."

Where Christians are One.

lift their faces to the sun. But as there is one sun for all things that have life, there is one Sun for all who seek life eternal. One who walked with Tennyson in a garden asked him what he thought of Christ. After a time of silence the poet pointed to a rose and said: "What the sun is to that flower, Jesus Christ is to my soul." To each of us He, and He alone, is light and life. Until He has shone into us with quickening power we have not learned His message to ourselves or to the world He came to redeem.

I should like to intone it, that He who is the centre of Christianity must be taken into the very centre of our individual being. Forty years ago I was intimate with a Lutheran minister who tried to gather a congregation from among the Germans resident in Glasgow. He told me from time to time of various individuals in whom he was interested, and surprised me when he came one day to say that he considered his mission was a failure, and that he was going home to Germany. I reminded him of some to whom he had been helpful, and asked: "What of that wealthy merchant, Mr. —, with whom you had such intimate conversations?" "Ah," he replied, "that is precisely the case that has made me hopeless. Instead of going into the depths of his own soul, alone with God, to learn what Christ had done for him, that man will only talk now about what he will do towards the building of a church." Those who are content to busy themselves with the externalities of Christianity before they are consciously centred in Christ may co-operate in many good works, but they will have difficulty in finding an object in which "they all may be one."

Where, then, shall a man go to find the unifying object, the cynosure of every eye? I, for my part, do not know, unless it be to the sacred Scriptures, that have been authoritative throughout Christendom from the beginning until now. I know, of course, that these Scriptures have a history. One does not need to be a theologian to know that. One knows also that in our own day they are the subjects of searching scrutiny and abundant controversy. Many a scholar may yet have a reputation to make or mar before satisfactory answers are given to the questions that thoughtful minds must raise concerning them. But it interests a layman to hear such



SIR ALEXANDER R. SIMPSON,
M.D., D.Sc., LL.D.

EVANGELICAL CHRISTENDOM.

an eminent divine as Dr. Gore, when addressing New College students some years ago in presence of Professor A. B. Davidson, express the opinion that among the results to be expected from the labours of scholars of different ecclesiastical communions, as they searched into the questions of Scripture origins, would be the drawing together at the centre of men who started out from different points of the Christian compass. It sounds like an echo of that utterance of the Bishop of Birmingham when the Bishop of Winchester, in his more recent sermon in St. Giles's to our University students, declared that, as the result of scientific investigations, "a new spirit already pervaded our Christian theology; our Scripture exegesis had a new life; our Scriptural meditations a quickened energy. There had been created a fresh bond of union between Christian bodies. The necessity of Christian study in the light of the revolutions effected by science had been realized in all Christian communions."

You will let me say here that it specially interests a member of the medical profession to find two of the foremost scholars of our day—Professors Harnack and Sir William Ramsay—agreeing to bid us see in "Luke, the beloved physician" of St. Paul, not only a very distinct and attractive personality, but a competent and accurate historian. Without the Lukan treatises, dealing the earlier with Christ and the later with the beginnings of Christianity, it seems to me that the spread of Christianity would to-day be unintelligible. I do not wonder that that most sagacious and spiritually minded among missionaries, Dr. Robert Morrison, chose them to be the portions for circulation in China as the first instalment of his magnificent gift to the Chinese people of a whole Bible in their own tongue. But whilst, as an occasional onlooker at the battlefield of criticism, I have been specially interested in seeing the figure of my professional brother of the first century rise radiantly clear from amidst the dust of strife, I get the impression that we shall find good warrant for accepting as trustworthy the testimony of the other writers whose tracts and letters are bound up with his. So that if we but use our God-given imagination and reason we may listen, as we read the Scriptures to-day, to the voices that come sounding to us down the centuries, telling us, in words the simplest among us can most easily understand, how "the life was manifested, and we have seen it and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us." We thus have the immediate testimony of a goodly pro-

portion of the apostles who accompanied with Christ and were eye-witnesses of His resurrection, with the added witness of the great apostle of the Gentiles, who, as one born out of due time, first saw Him after His ascension. To them at any time we may go direct for proof, for correction, for instruction in righteousness, for their words are not dead, but living and powerful. As Luther said of Paul's: "They have hands and feet: they run after you and lay hold of you."

The Cross of Christ central in Scripture.

But where in all the Scriptures, in all the Gospels, are we to seek for the place where, as we see Jesus, we are all as one? Not at the cradle of the Babe. Only two of the evangelists refer to it. Not at the feet of the Teacher. Even the prayer He taught His disciples to pray is only recorded in two of the histories of His life, and it varies in the two reports. The converted tax-gatherer renders the fifth, the neediest of our petitions, in the terms of a debtor; the converted physician reproduces it in the more penetrating terms of a sinner. But every evangelist dwells on the culminating stage of the Redeemer's life, when He who knew no sin was numbered with transgressors and was made sin for us. When we gather here, "there is no difference, for all have sinned."

The Crucified Christ central in the Experience of Apostles.

If we seek the experience of the chiefest of the apostles, we find John, the divine, looking at Him at the first as "the Lamb of God which beareth away the sin of the world"; watching at the end of the blood and water flowing from the stab of the Roman spear—blood-clot and serum from the heart-sac, telling that the great redemption was complete, the victim was already dead; and in his apocalypse still seeing on the throne the Lamb as it had been slain. St. Peter, writing his pastoral epistle to the sheep he had been charged to feed, reminds them in the heart of his letter that "He who did no sin, neither was guile found in His mouth . . . His own self bear our sins in His own body on the tree"; and again, "Christ hath once suffered for sins, the just [one] for the unjust [many], that He might bring us to God." St. Paul, who could tell how "Christ loved the Church and gave Himself for it," said also He "loved me and gave Himself for me"; and this also, "God forbid that I should

EVANGELICAL CHRISTENDOM.

glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." These things he said to Galatian Christians, who were like to be bewitched with seasons and ceremonials.

The Cross central for every Saved Sinner.

Central, then, in Christianity we see the sinless son of Mary, who was the Son of God, crucified on Golgotha, and two others with Him, on either side one, and Jesus in the midst. In the year that King Uzziah died Isaiah went into the temple with a heart full of pity for the royal outcast who had endured so long the leper's doleful doom. But when he saw Jesus (ere yet He had got the name dear to sinners) on a throne high and lifted up in glory, he realized that he was himself but a woebegone leper, "a man of unclean lips," and a member of a leprous race. So when we gather at Golgotha we recognize that we are in the same condemnation, and all take up the penitent confession: "We indeed justly; for we receive the due reward of our deeds, but this Man hath done nothing amiss." We may move along different lines to different points in the circumference of our individual experiences till we seem to ourselves at times to have moved clean away from our real centre. Yet we can all understand how "Rabbi" Duncan, who could discuss theological problems in seven different languages, and who sometimes came near being lost in the mazes of philosophy, was yet wont to say, "I can always find my way back to Christ as a sinner."

The Cross central in the Worship of the Church and in the History of Redemption.

Passing from individual experience, we note that through all the world, from where the sun rises to where it sets, when disciples on the Lord's day gather together for Holy Communion, they do show forth the Lord's Death till He come. Furthermore, the sacrificial death is central not only for all tribes, but for all time, from Abel's lamb offered at the gate of Eden, through the ram dying instead of Isaac on Mount Moriah, the lambs that took the place of Israel's firstborn in Egypt on the night of doom, and the blood of those on Jewish altars slain through the centuries of Jewish history, till Christ our Passover was sacrificed for us. And thus it will be till the last of our ransomed race shall be set before the Lamb where they sing, "Thou art worthy . . . for Thou

wast slain and hast redeemed us to God by Thy blood."

"Out of every kindred, then, and every tongue and people and nation," and throughout all the ages, the redeemed of Christ are seen gathered around Him on the tree. The Cross is central in each believer's experience; it is central in the communion of the saints on earth and in the worship of the Church in heaven.

Christians disunited in the Radii of the Circle.

The oneness of believers, however, is found not only at the centre, but also at the circumference. As the Church moves out on her errand to God's redeemed but not yet reclaimed world along the different lines of her activity, it looks as if her unity had disappeared. Different groups moving each along the several radii of the circle take on different aspects from their environment, get used to different ways of thought, develop different modes of speech, affect different ceremonial observances, and adopt diverse forms of government. Among each of the groups, again, heresies spring up and strifes arise, till Christendom may seem but a hattlefield of contending sects. But go to the frontiers where new recruits for Christ are being won, and we find His word is verified: "I, if I be lifted up, will draw all men unto Me."

Reunited at the Circumference.

There were contentions even in the apostolic band. But they had all the same message for the outside world. When Peter, to whom the keys were entrusted, opened the door of the kingdom first to the Jews at Jerusalem, he told them that the Man approved of God, whom they had crucified and slain, had been raised from the dead and exalted at the right hand of God; and when He opened the door to the Gentiles in the house of Cornelius in Caesarea he told the same story, how God on the third day raised up His Anointed who had been slain and hanged on a tree. In like manner St. Paul, preaching to his fellow-countrymen in the synagogue in Antioch, in Pisidia, tells them how "they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet they desired Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him

EVANGELICAL CHRISTENDOM.

down from the tree and laid Him in a sepulchre. But God raised Him from the dead." To his Gentile converts in Corinth he wrote: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; that He was buried, and that He rose again on the third day according to the Scriptures." At Thessalonica he so opened up the Scriptures as to show that Christ must needs have suffered and risen again from the dead; and when he wrote a letter to the multitude who there became believers, he reminded them how they had "turned from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come."

Christ Crucified the Power of God.

The preaching that was effectual for the winning of men from their varieties to God in the days of the apostles is the same that is effectual still. The messenger may have been reared as in a Galilean fisher village, remote from seats of learning and enterprise, and throughout his after career there may remain traces of his early limitations and traditional embarrassments; but let him preach (Acts iv. 2) Jesus and the resurrection, and thousands will respond to his appeal in a Jerusalem. If it was his hap to belong to a city that gave him Roman citizenship and the chance of highest culture, when it becomes his high ambition to be made conformable to the death of Christ, early training will lead him to take an imperial range and to seize strategic points for the spread of the Kingdom; but the argument he will use in an Athens is still Jesus and the resurrection (Acts xvii. 18). Our missionaries may go to the foreign field with training of various kinds, and at the instance of various Churches. They may go to the followers of Mohammed, or Buddha,

or Confucius, or to untutored races in dark places of the earth. But whatever be their equipment, and wheresoever in the widening circle they find their sphere of testimony, the missionaries who see the Lord adding to the Church such as should be saved follow the example of the apostle to the circumcision and the apostle to the Gentiles, who alike succeeded in winning souls by preaching the resurrection of a Christ who had died for sinners.

A Chinese Preacher of the Cross.

At the great Centenary Missionary Conference, held at Shanghai last spring, the Rev. Dr. Worley told of an opium-smoker who, as he passed by, heard a preacher say that Jesus Christ could save opium-smokers. He "was longing," said Dr. Worley, "for this message of deliverance, and on hearing that word turned in, and came afterwards and said he wanted to know Jesus. This opium-smoker by faith came to know Jesus Christ as his personal Saviour, and he began to preach Christ and the Cross. He went back to the city of Foochow and preached to everybody. What was the result? Hundreds, thousands, and even ten thousands, were the spiritual children of this converted opium-smoker."

The converted opium-smoker and all who, like him, are wise in winning souls are one with the converted scholar and Pharisee who said, "We preach Christ crucified."

I suppose the latest writings that we have from an apostolic pen come to us from the disciple whom Jesus loved, which also leaned on His breast at supper. Let us hear what the breast-leaver says: "If we walk in the light as He is in the light, we have fellowship one with another, and"—blessed particle of speech, blessed conjunction!—"we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin."

ALEXANDER R. SIMPSON.

Common Prayer.

For the sum of £20,000 needed for the new Alliance Headquarters in London.

For the Conference of the German Branches to be held at Frankfort, September 20th to 22nd.

For the Blankenburg Conference, August 24th to 29th.

For guidance in entering new doors open to the work of Evangelization in Russia.

For the Alliance Tractarian Movement—at home and abroad.

For the work of all Branches of the Alliance, Home and Foreign, especially Holland, Denmark, Sweden, and Russia—lately revived.

Praise.

For the Tunbridge Wells Conference.

For new interest in the Alliance—Home and Foreign.

Notes.

OUR readers will be anxious to hear how the Fund for the New Alliance Headquarters is progressing, and we are thankful to be able to report favourably. At present no public appeal has been made, nor have the members as a whole been approached individually, and yet a sum approximating £2,000 is in hand. But this is a long way off the £20,000 asked for, every penny of which will be necessary if the Alliance is to develop the usefulness and influence of which it is capable. Beyond its present and ever-extending campaign the Alliance is receiving a call to enlarge its borders. As Canon Barnes-Lawrence said in his address at Tunbridge Wells, "To adequately fulfil its mission the Evangelical Alliance must not only be Evangelical, but *Evangelistic*." During the past four years opportunities lying at its doors have been gripped, and friends already know something of Alliance efforts in the work of evangelization on the Continent of Europe. Yet wider calls to service are coming to hand, but depend upon surroundings adequate to the responsibility involved. Time flies, and March, 1916, when the Alliance *may* be homeless, will soon be with us. We do most urgently press this outlook and the need for special generosity upon large givers. Those who can, and no doubt will, give smaller sums will be approached later. At present—and in view of the autumn and winter, when a more public appeal will be made—the call is for promises of large amounts. To be definite, the Council require, and in faith ask for—

Five Donations, £1,000 each.

Ten Donations, £500 each.

Fifty Donations, £100 each.

Who will thus nobly share in restoring to the greatest and worldliest city of the universe the needed centre of Christian union, replacing the ever-to-be-regretted loss which the sale of Exeter Hall has entailed? In this appeal it is doubly true, *Bis dat qui cito dat*.

A FEW friends have written inquiring as to sites and buildings; but we desire to remind all readers that in the proposed New Alliance Headquarters there can be no question of *debt*. The Council are looking to God—and man—for the means. When this door is opened there will be no difficulty with bricks and mortar. Let it be distinctly understood that all moneys contributed for the New Alliance House are ear-marked for this purpose alone. They cannot, and will not, be diverted to any other use.

OUR Tunbridge Wells Conference has proved successful every way, and will greatly help the cause we all have at heart. Its lessons are solemn, involving not only an individual call to the fighting ranks—for the enemies of the truth are to-day a formidable foe—but a call to separation and consecration. Unusual sanctity pervaded the various Conference sessions, and now that the gatherings are behind, we seem to see written over the occasion the burning words, "From Me is thy fruit found."

THOSE who wish to enjoy the Conference addresses—really Bible readings—will do well to bespeak a copy of the volume, now in the press, entitled "The Church of Christ: its True Definition." A form of application accompanies this issue of EVANGELICAL CHRISTENDOM. All orders should be sent to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London.

THE addresses given by the Dean of Canterbury and Rev. Professor Radford Thomson are to be published separately, and will be available later in the year. Due announcement will appear.

THE general work of the Alliance is now a subject calling for individual concern. We need *workers*—not only consecrated workers, alive to the spiritual declension apparent on every hand, but *enthusiastic* workers. Alas! that so few who profess evangelicalism are enthusiasts. This charge is frequently brought against those who tread in the old paths.

THE Word of God, sole, supreme, sufficient; the Cross of Christ; the Communion of Saints; Soul winning! These surely are subjects for settled belief and enthusiasm *combined*. And yet how little sacrifice is apparent in their interests on the part of those who profess to love them? This fact found frequent mention at Tunbridge Wells.

THE party spirit—so much to be deplored—within our Churches to-day is also a call to renewed *enthusiasm* in the interests of Alliance principles and aims. Is not this and the absence of settled belief largely responsible for the prevailing indifference and infidelity of our day? Oh! for Christians to-day who not only know what they believe, but believe in what they know!

Evangelical Alliance

Address to the Lambeth Conference.

IN accordance with precedent, the Evangelical Alliance has offered its congratulations to the Lambeth Conference in the following Address :—

To the Most Reverend the Archbishops, and the Right Reverend the Bishops in the Lambeth Conference assembled.

BELOVED AND HONOURED BRETHREN,

On the last occasion when your venerable Conference was convened our Alliance was permitted the privilege of presenting an Address of sincere congratulation and hearty good wishes. Eleven years have passed, and we, the President, Vice-Presidents, and Council of the Evangelical Alliance, again approach you to renew those congratulations and to repeat those wishes.

These years have undoubtedly strengthened and widened the position common to yourselves and to all Christendom, and have vastly enlarged the opportunities open to your influence. But they have added greatly to the responsibilities, difficulties, and problems which face the Church of God. Attacks on the Christian Faith have grown in subtlety and power; the spirit of unrest and change is almost universal; the selfish luxury of many and the misery of others accentuate the anomalies of civilization; the unevangelized world cries for the message of life, which so few are ready to bring. Never was there greater need that the followers of the Prince of Peace should strive to maintain among themselves the unity of the Spirit in the bond of peace.

That unity the Evangelical Alliance has always believed is affected neither by diversities of gifts nor differences of administration, but is surely to be found among the members of the Body of Christ who are in the closest fellowship with their Divine Head.

We earnestly pray that the blessing of the Lord may rest upon your Conference, that you may be guided by the Holy Spirit in all your deliberations to the edification of the Church, the extension of

the Redeemer's Kingdom, and the glory of the eternal God and Father of all.

Signed on behalf and by order of the Council,
POLWARTH, *President.*

KINNAIRD, *Acting Vice-President.*

BANGOR; HANDLEY DUNELM; F. A. BEVAN;
HENRY WACE; LANGFORD; ARCHIBALD
CAMPBELL OF SUCCOTH, Bart.; ALGERNON
COOTE, Bart., H.M.L.; MATTHEW DODS-
WORTH, Bart.; ANDREW WINGATE, K.C.I.E.,
Vice-Presidents.

W. H. SEAGRAM, *Treasurer.*

JAMES FLEMING; DAVID MCEWAN, D.D.;
JOHN WOOD, *Hon. Secretaries.*

HENRY MARTYN GOOCH, *General Secretary.*

June, 1908.

The following reply to the Address has been received:—

LAMBETH CONFERENCE, 1908.

Lambeth Palace, London, S.E.

July 9th, 1908.

Dear Sir,—I am desired by his Grace the Archbishop of Canterbury, the President of the Lambeth Conference, to acknowledge with a deep sense of its importance the receipt of the Address presented by the representatives of the Evangelical Alliance to the Archbishops and Bishops assembled in Conference at Lambeth.

The rules of our Conference do not admit of any reply being sent, beyond such an acknowledgment as I am writing; but I need scarcely say that this is made with a full appreciation of the interests you represent and of the weight attaching to the names of the subscribers to your Address.

I have the honour to remain,

Yours faithfully,

G. W. BATH: & WELL:

Hon. Registrar, Lambeth Conference.

The General Secretary,
Evangelical Alliance,
7, Adam Street, Strand.

The Tunbridge Wells Conference.

By one who was there.

FOR the second time the Evangelical Alliance has met for an Annual Conference in Tunbridge Wells. Fourteen years have elapsed since the first occasion, years that have seen many changes both in the *personnel* of the Alliance and the religious condition of Christendom, and yet the reception accorded to the present Conference was none the less hearty nor are successful results less apparent than heretofore.

Hitherto the Annual Conferences of the Evangelical Alliance have been held during the autumn months. This year a change of season was tried, the numerous visitors to Tunbridge Wells enjoying in consequence a perfect bath of summer sunshine throughout the Conference days. The attendances suffered at times accordingly, but considering the feast of Conferences of various kinds which the present summer is providing, and the intense heat which prevailed, the gatherings proved successful every way. It is safe to say that had the Conference been held—as before—in September, the Great Hall would have been more than crowded. As it was, the meetings were largely attended, there being four sessions daily.

The writer travelled to Tunbridge Wells by the Hastings express, which stops but once between London and Hastings—at Tunbridge Wells. Many influential visitors to the Conference travelled by this train; among them we noticed Mr. and Mrs. Martin John Sutton, Rev. Professor Radford Thomson, Dr. Hoyles (of Toronto), Colonel Roberts, and Canon Jones (of Moore Theological College, Sydney). It was evident that the Conference was to bring together evangelical fervour and influence from widely separated centres.

Excellent arrangements had been made at the Great Hall by the local Committee. Every convenience for such a Conference had been thought of and provided for, reflecting great credit on the local Hon. Secretaries, Mr. Walter Langton, M.A., and Mr. E. R. Becroft, J.P.

At 6 o'clock the hall presented an animated and pleasing appearance. The arrival of Lord Kinnaird, who had kindly travelled from town to receive the guests and to preside at the Welcome Meeting, marked the opening of the Conference, and then an hour was spent in social intercourse and exchange of greetings between those from centres of Christian activity near home and far off.

At 7.30 p.m. Lord Kinnaird took the chair, being supported by a very influential company, both clerical and lay, who occupied seats on the platform. The opening preliminaries included letters of regret for absence from various influential members of the Alliance, who, however, had kindly sent messages of cheer. These included a telegram from LORD POLWARTH, and a letter from the BISHOP OF DURHAM, in which Dr. Moule re-affirmed his "warm thankfulness for the existence of the Alliance, and for its noble work so long continued, and surely never more needful or hopeful than now. Its programme admirably combines the two ideals of our Lord, and a living fidelity to that fundamental Gospel which is summed up in His blessed Name." Other letters followed, including a kind message from the Chairman of the London Congregational Union, in which Mr. FOTHERINGHAM said: "There never was a time when the spiritual union of those who are loyal to Christ and His Truth needed to be so earnestly emphasized."

The General Secretary of the Alliance, Mr. H. M. Gooch, also read a letter from Rev. David MacEwan, D.D., one of the Honorary Secretaries, also making special reference to the cause of Mr. John Wood's regretted absence from the Conference, commending him and the Evangelization Society, which he serves so devotedly, to the prayers of the assembly.

Messages of welcome followed, from the Bishop of Rochester, whose duties prevented attendance in person, as anticipated—a most kind letter conveying a real welcome to the diocese. In his lordship's absence, the Rev. D. J. STATHER HUNT, M.A., Vicar of Tunbridge Wells, said:

My Lord Kinnaird and Ladies and Gentlemen, and especially our honoured and welcomed Visitors,—We welcome our visitors most cordially, in the name of our living Lord, to this beautiful place, to this garden of the Lord in which it is our delight and privilege to be placed. We welcome you, too, on our own account, because it is always a great joy to welcome such a Conference as this when we get the very cream of welcome the Evangelical Alliance here, because of what it has done in the past. There have been times, which all of us know, when at some great wrong in the world our souls have boiled, and we have longed to do something, and the Evangelical Alliance has stepped in and done that which we so longed to do ourselves, done it far better, righting the wrong in many cases, lifting up its voice in the cause of

EVANGELICAL CHRISTENDOM.

the oppressed in many lands, and bringing comfort and glory to God by so doing.

We rejoice to welcome the Evangelical Alliance, too, because of the fixed principles to which it unalterably cleaves. We thank God for fixed principles. We need more than ever to-day to abide by these old and fixed principles which are laid down in the Word of God. We feel the need of it, and I cannot help thinking that it is very largely because there has been such a spirit of compromise abroad that there is such a spirit of indifference in our midst to-day. You may depend upon it, if a thing is not worth standing up for, but allows you to compromise about it, the world will at once think it is not so very much worth holding. It behoves us each, as servants of God, to hold fast by the truth with might and main, and to see that what we believe really moulds our lives and is dear to our very hearts and souls. We welcome the Alliance for this reason.

Amongst many other reasons, we welcome it because of the unity which it embodies between those who love our Lord Jesus Christ in sincerity. It is a delight to realize something of the communion of saints. It has been my privilege to-night to introduce some of our visitors from various foreign countries, and I think I realize to-night more heartily what it means when we say, "I believe in the communion of saints." We thank God for them, and we thank God that the Alliance holds fast to that bond of unity which unites us all together in the headship of the Lord Jesus Christ. It teaches us to realize that we have not to make that unity, but it is ours to endeavour to keep the unity which has been already made for us by our living Lord, to keep "the unity of the Spirit in the bond of peace." We are, unfortunately, somewhat disunited in some respects, but beyond all our divisions we are one in Christ Jesus. There is no doubt about it. People may not see it, perhaps, as we should like them to see it, but the fact still remains.

Let me give you a little illustration. Two or three months ago, as you passed through the country, you would see cornfields with young green corn springing up above the ground. As you looked at these rows of corn you saw them clearly marked, very definitely defined one by the other, and the divisions were rather the rows. But, as you go through the country to-day, you see that the corn has grown and ripened, and the ears are standing out in promise of a full and bounteous harvest, and as the day draws nearer and nearer to the harvest home, the lines of divisions and demarcations are all lost, and only the one great harvest field is seen; until at last, in two or three weeks' time, what was a field of division will be one golden field of glorious harvest to be gathered into the garner. I know quite well that when that corn is gathered the divisions will be left, but the stubble which makes those divisions in the harvest field will be taken out and burned, and the grain itself will be harvested in the Master's garner. And so we welcome you all, and especially this Alliance, which has done so much to enable us to keep the unity of the Spirit. We welcome you all in God's name, and pray that you may have a rich, abundant, abiding blessing upon your gatherings here. May we all realize more and more what it is indeed to be one in Christ, and go forth to make Him King and Lord of all.

Following this the Rev. R. DFNNESS COOPER, President of the local Free Church Council, said: Lord Kinnaid, and Ladies and Gentlemen,—I feel it is to me both an honour and a privilege to be called to take part in this day's proceedings. I could have wished that an abler and worthier representative had been chosen to offer greetings on behalf of the Free Churches of this district to this Alliance. But let me

at once assure you that those greetings are hearty and sincere. The time has long gone, happily, since Non-conformist and Church people, when meeting, felt, perhaps, that it was almost a duty and altogether a necessity for them to regard each other as members of opposing armies or forces. To-day, I take it that they regard each other as regiments and battalions in a great army, fighting a common foe, having one unifying centre and spirit. They all of them pray most sincerely the prayer which our Lord Himself prayed—that we may all be one. When Jesus prayed to His Father that His followers might be one in Him He called men to brotherhood. I have long ago come to the conclusion that, apart from Jesus Christ, there is no such thing as brotherhood; and even those round about us who advocate systems, and talk about brotherhood, and deny Christ and deny Christianity, they are stealing the clothes of Christianity to do the work which they have in view. But there is no such thing as brotherhood apart from Christ, and we are called thus to unity and prayer. This Alliance has for many years stood for unity and prayer. I take it we are not so foolish or disloyal as for one moment to pretend that our differences are unreal; but we say "Greater are the things that unite than the things that divide." We are here this evening as Protestant Christians. We are Protestant Christians, and these are days in which it becomes more and more essential that we should be emphatic in the expression of our Protestantism. We are Evangelical Christians, we have an Evangel to preach, we have some Good News to give out to the world. We are those who are standing, I trust, by the principles of the Reformation, and we are surely brothers and sisters in Jesus Christ, called to work for Him in these days. It is because we believe that this Alliance makes for unity that the Free Churches are extremely anxious to join most cordially in their expressions of welcome to the Alliance to this beautiful town.

Among the words of greeting that have been and will be uttered, let me assure you that none will be more deeply sincere than the word I am commissioned to utter, on behalf of the Free Churches, to this great gathering. That word is Welcome!

LORD KINNAID, who responded for the Council of the Evangelical Alliance, spoke as follows:—

I can assure you, speaking for the Council and members of the Alliance, it is a very great pleasure to come to Tunbridge Wells. We feel we are at home. There is something in the atmosphere of Tunbridge Wells which makes us welcome; we know we are welcome, and feel that we are in the midst of those who thoroughly agree with our principles, and who with us will remember, not only when we are together here, but at all times, that it is our duty as Christians to manifest that unity which our Lord enjoys.

One cannot help noticing what a wonderful power there is in the loving, earnest influence of one man's life, backed up by those who gather round him. We think to-night of Canon Hoare, who for forty-one years laboured in one charge here at Tunbridge Wells. We feel what an influence for good he exerted. We little know what power one man has for good, and, alas! what the power of one man is for evil, if he departs from the Evangelical Faith. May there ever be many followers of Canon Hoare, both in the Free and the Established Churches, to manifest Christian unity.

We welcome here to-day some of our foreign members. I am glad that some of them found how pleasant it was to attend the International Conference last year, and they have come again. We have representatives from Germany, Sweden, Holland, Silesia, Peru, and other

EVANGELICAL CHRISTENDOM.

lands, and we shall hear a few words from some of them before we close.

I heartily thank you, on behalf of the Alliance, for the kind welcome you have given us, and we believe we shall have the presence and power of the Holy Spirit with us, and we shall be reminded of what the true Church really is. We thank you for your welcome here, and trust that this Conference will be among the very best we have yet held; a truly memorable one. May we all be brought closer together around our Lord and Saviour Jesus Christ, and then go forth to live for Him.

LORD KINNAIRD then called on the DEAN OF CANTERBURY to address the meeting, whose timely and weighty utterance on the present position of Biblical criticism is, we learn, to be published *in extenso* by the Evangelical Alliance. In the course of his address Dr. WACE made a pronouncement, which we quote in leading type:—

“Nothing has been discovered to invalidate the truth of the Scriptures, and this I say without fear of contradiction, having followed the discussions which have prevailed during the last hundred years in this country and also in Germany. Excavators in Palestine have brought to light evidences that confirm the Scriptures, and no single discovery has been made which conflicts with the records of the Sacred Word.”

Thank God for the fearlessness and wisdom of such utterances. If Church leaders would boldly re-affirm the Dean's words the baneful indifference arising from the progress of rationalism and kindred errors would disappear.

Needless to say Dr. Wace's address called forth hearty and repeated applause.

Of intense and abiding interest was the address which followed from Rev. Professor RADFORD THOMSON, in which learning and research were combined. The subject of Professor Thomson's address was appropriate to the occasion, “The Historic Progress and Present Outlook of the Evangelical Alliance.” The address as given is in course of publication. It should greatly assist the cause of the Alliance in all parts.

Although at a late hour, a number of foreign delegates present addressed the meeting, about two minutes being allotted to each!

Dr. HOYLES (Canada) said: I would like to ask one question. What do people think is of most importance in the present day? I suppose they would all say, “Stick to the Evangelical Alliance.” But it is also very important that this is the birthday of the Dominion of Canada! I do not think I could spend the birthday of my country in a better place than on the platform of the Evangelical Alliance, wishing it God-speed on behalf of Canada, and thanking God for the work it has accomplished. I am very glad to know that the Alliance is thinking of being more aggressive in regard to Canada, and that you are not only to have annual meetings in your favoured country, but you are proposing to send out a deputation to Canada next year. I do earnestly trust that you will, because I think it will do great good. The deputation will find a warm welcome, and great strength will be gained to the Alliance by sending representatives to speak on the important work of the Alliance and what it has done and what it can do in Canada.

Pastor WAGNER (Germany): I thank you very much for the kind welcome you have given to me as representing Germany. I am not quite a stranger in this beloved

Evangelical Alliance. I happened to be in London thirty years ago. I was also at your Jubilee last year, and I can assure you I was much interested in all that I heard and saw. I appear here not to give a long address, but to go away with many new thoughts. I hope the two great countries, England and Germany, will be much more united by the thought of being one in Christ Jesus.

The Rev. D. A. ANNSTROM (Sweden): It is to me a great pleasure to be here this evening. I thank you, Lord Kinnaird, for the two minutes, and for the kind words you have said to me. Before I started from my native land I was at a meeting at Helsingfors, and those assembled there bade me bring you words of greeting—words in the Bible. The first passage is in 1 Cor. ii. 27: “Ye are the body of Christ, and members in particular.” The second passage is Rom. xii. 5: “We being many are one body in Christ, and every one members one of another.” The third passage is in Jude xx. 21: “Ye beloved building yourselves up in your most holy faith”—not on your learned reason—“on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” This is our standing: “In the Lord Jesus Christ.” The last word is Christ's own: “As the Father hath loved Me, so have I loved you; continue ye in My love.” We in Sweden are very anxious to keep in connection with the Evangelical Alliance in Great Britain. We recently had the privilege of welcoming in Stockholm the Rev. Fuller Gooch and his son, the General Secretary, Mr. H. Martyn Gooch, and Colonel Roberts. Last February I had the privilege of hearing their addresses, and it was a great joy to me to meet and to hear them. I think they have drawn me here to-night. I am very glad to be here again. I thank you for your warm welcome.

The Rev. A. VAN HOOGENHUIZE (Holland): It is a great privilege to me to bring to you hearty greetings from the Dutch Branch of the Alliance. Last year we had blessed meeting in the King's Hall, and the delegate from Holland, Mr. Brandt, told us that there was a new Branch there with a few members. Now, after a year, I can say, and thank God, that we are going forward. There is in Holland more prayer and more love for the work of the Alliance. It is only a few weeks ago that we had in Holland the annual conference of the Evangelical Alliance, and the Rev. Fuller Gooch and the General Secretary of the Alliance came over and told us more about the principles and work of the Alliance, and God blessed their testimony very much. We have, indeed, had a kind reception here in this beautiful town. May God bless this Conference to your town and country and to the whole world.

Herr VON STUCKRAD (Silesia): I, too, am from Germany, where I help to carry on mission work in the South of Europe. When I return I shall have the great privilege of telling them about the Evangelical Alliance. It is a great pleasure for me to come here, and I thank you very heartily for asking me to say a word. I earnestly hope that the Alliance may have much blessing upon its important work for our Lord and Saviour.

Rev. J. L. JARRETT (Peru): I am glad to bring greetings to you from poor Peru, the once prosperous, the still beautiful, but the Rome-cursed Peru. In introducing us we have had the privilege of doing, in two centres, the Annual Week of Prayer, as organized by the Alliance, we have been able to impress upon the little band of Christians the importance of prayer. As they have realized from the list of places in their hands, in the Spanish language, that this Week of Prayer is held throughout the world, they have said: “Surely Christianity teaches us that prayer to God is not an idle thing.

EVANGELICAL CHRISTENDOM.

The great and busy people of England can give up a whole week to it." We have also been able to impress upon them, as they have read the list, that they form part of one great army engaged in the work of the Lord, part of one great body, not merely a handful or a dozen believers away up in the mountains of Peru, but one little company meeting with a great multitude who form the hosts of the Lord.

LORD KINNAIRD mentioned that had there been time other delegates would have spoken, including Mr. Faithfull (Spain), Mr. Bluett (Florence), and Mr. Rylands Brown (India). We welcome them all, said Lord Kinnaird, and any others who may be here, and we trust that our Conference here will result in our mutual encouragement to carry on united work for our Lord and Master Jesus Christ.

After a concluding hymn, Rev. D. A. ARNSTROM closed this inspiring Welcome Meeting with the Benediction.

Thursday, July 2nd.

THE Devotional Meeting at 10.30 a.m. was well attended, the chair being taken by Rev. G. COWPER SMITH. The hour of quiet waiting upon God formed a fitting introduction to the day's proceedings. An address based on Hosea xiv. was given by Mr. ALBERT A. HEAD.

Captain DAWSON presided at the morning session, suggesting as a keynote from the Word of God various passages in keeping with the subject to be considered—"The Church of Christ."

We are reminded in Eph. i. 23 that He is the "Head over all things to the Church, which is His body." Perhaps there is no better definition of the Church of Christ than that, which seems a very Scriptural one, "The blessed company of all faithful people," "One in Christ Jesus" (Gal. iii. 21). There is a verse (Acts xv. 14), "God did visit the Gentiles, to take out of them a people for His name." The will of God, the sovereign grace of God, is the source of all blessing to the Church of Christ. The work of the Lord Jesus Christ, past, present, and future, is the channel of all blessing. The Holy Spirit is the power and the witness of this in our hearts. Heb. x. 15: "Whereof the Holy Ghost also is a witness"; Eph. iv. 3: "Giving diligence to keep the unity of the Spirit in the bond of peace." "There is one body, and one Spirit, even as we were called in the hope of your calling: one Lord, one faith, one baptism."

"The object of our journey:
One faith that never tires,
One faithful looking forward,
One hope which God inspires."

A brief message from Dr. HOYLES, of Canada, preceded the main Conference addresses.

Dr. Hoyles said: I am very grateful for this opportunity of saying a few words at such an influential and important gathering as I see before me to-day. My text is taken from two words that Mr. Albert Head, in his delightful address this morning, used, and which I am anxious to impress upon you—the *possibility* and *potentiality* of the Alliance. How does it strike one who comes from the other side of the water to urge upon you to do what I am sure you will do, if you will only bend your minds by God's grace, in the way of talking about these great possibilities and potentialities which are before you? Just now is a time, if ever there was a time, for some common rallying ground for persons who have not yet "bowed the knee to Baal," and who want to be assured that there are many who are not merely silent believers in the old-fashioned evangelical truths, but who are not ashamed to confess them openly and take their part in the fighting ranks. We want to know those who are shoulder to shoulder with us in this matter. Three points which seem to be

of importance at the present day are, first of all, the effects of destructive criticism on the Word of God. If any of you have been following the debates of which Dean Wace spoke last night you know that at present the Divine authority of the Scriptures is being questioned. In a pamphlet we are told that the Lord Jesus Christ was Himself the first critic, and that by His example we should pursue the line which leads destructive criticism of God's Holy Word. That is most startling in its character and consequences.

Then, again, we are urged by some to make our peace with Rome at any cost. That has never been the position of Protestant England, and God grant it may not come to that. But to me coming over here, there seems a grave danger on both these heads—in the first place that the Bible may be taken away from you; that spirit is in every Evangelical Church at the present time; and, secondly, there is a very strong drift toward Rome. Rome is determined to carry out her policy, if she possibly can, to break the Imperial spirit of the British nation, and bring them once more under the dominion of St. Peter's chair.

The third point we have to fear is the growing indifference of Christian people. The weakness of the Evangelical party, at the present day, is that *they have lost a passion for souls*. Some years ago the great aim and love and desire of the Evangelical party was a burning passion for souls. I have heard it said that that has ceased to be the characteristic of the Evangelical party at the present day. I know not whether it be true, but if it be true, God forgive us all. It seems to me that the Evangelical Alliance has a duty to do in trying to stem the tide of those terrible dangers. I believe its eyes are open to the necessity for the propagation of the truth and testimony for it. I am glad you are going to send out a deputation to us; we will give them a hearty welcome. Let me suggest one other thing. We know what women can do in some directions, and why should not our Evangelical women move in the support of the Evangelical Alliance? I would urge you to wake up to the great need of supporting Evangelical work. You will not accomplish much by simply going to sleep, by holding pleasant meetings in pleasant places like Tunbridge Wells. You must be active and energetic if you believe in the Evangelical cause. There is great need, I am quite sure, for the work of the Evangelical Alliance, and by supporting it in every possible way you will be hastening the return of the King for His waiting people.

Rev. HUBERT BROOKE, of Brighton, then spoke on "The Church of Christ: its true Definition," followed by Rev. D. M. MCINTYRE on "The Church of Christ: its Divine Unity."

These and the subsequent addresses given at the Tunbridge Wells Conference will be published shortly in a volume, to be entitled "THE CHURCH OF CHRIST: ITS TRUE DEFINITION."

At the afternoon sessions Mr. W. R. M. GLASIER, Treasurer of the Tunbridge Wells Branch, presided, and drew attention to various striking passages in the Word of God setting forth the true nature of the Church of Christ. Addresses followed by the Rev. Prebendary H. W. WEBB-PEOPLE on "The Church of Christ: Indwelt by the Holy Spirit," and Rev. W. FULLER GOOCH on "God's Call to His Church."

The evening meeting was devoted to the subject of Protestantism, addresses on "The Church of Christ: its Protestant Heritage" being given by Rev. Prebendary H. W. WEBB-PEOPLE and the Rev. JOHN WILSON.

Mr. WALTER LANGTON presided, and said:

I want to convey to you one or two thoughts which this Conference has brought to me. Professor Radford

EVANGELICAL CHRISTENDOM.

Thomson told us last night about the history of the Evangelical Alliance. He said that, sixty-two years ago, when it was formed, there was a great need for it. Surely, if there was a need then, there is a need now, and a greater need. It seems to me that every year the enemy is coming more publicly to the fore, and being resisted less and less. Men to-day are publicly uttering things contrary to Bible teaching, and getting an audience which they would not have got half a century ago. Whose fault is that? I think it is the fault of us Evangelicals. We are not half awake to the spiritual declension that is taking place in the Churches. The Canadian delegate this morning told us something about Evangelical Christians. He said we were losing a real desire for seeking for souls. It is an awful thing to think of. We sit quietly and hear the Gospel from Sunday to Sunday—we delight in it so far; but are we really God's soldiers? Are we really fighting under the Christian banner? Are the truths of the Bible really in our hearts, and do we desire that God's kingdom should come? These are questions, I think, that a Conference such as this ought to put into our hearts. Are we wholly in God's hands? Are we really saying to ourselves, as Paul said, "Lord, what wouldst Thou have me to do?" Or are we simply taking the good things and giving nothing to others in return? This Alliance is a splendid opportunity for us. "With this motto behind us, "All one in Christ Jesus," and standing on the great foundation truths of God's Word, let us, with His guidance, and in His power and grace, keep the unity, and He will give us victory over all the forces that oppose us.

Friday, July 3rd.

There was a larger attendance at the Devotional Meeting to-day, with more time and opportunity for prayer. Rev. T. D. BARNES presided, the spiritual uplifting being added to by the earnest words which fell from the lips of Rev. H. B. MACARTNEY.

Subsequently at the Morning Session Sir ANDREW WINGATE presided, and said:

It is difficult to take up this programme of the Conference and not be struck by the wealth of new support which the General Secretary has been able to bring to the aid of this Alliance and Conference. The work of the Alliance is, I believe, in the line of our Lord's will and desires as expressed in His last prayer, the prayer "that all might be one." Why? In order "that the world may believe that Jesus is the Christ." This Alliance is just the beginning of that day which I believe is surely coming, when the Churches will set to work to see not how small their differences may be, or how great things they can unite upon, but to demonstrate to the world that they are one by being able to partake of the Lord's Supper together, whatever our differences show to the whole world that, whatever our differences on Church government may be, we are one in Christ, in God the Father, in God the Son, and in God the Holy Ghost.

The addresses which followed will long be remembered, especially the scholarly and convincing discourse of Professor JAMES ORR, D.D., who had kindly curtailed his holiday in order to be present at the Conference. Although Dr. ORR's address will be published in full in the forthcoming volume, we quote a part of it—the subject being "The Church and the Holy Scriptures."

There is no disguising the fact, Dr. ORR said, that we are living in an age when within the Church there is much uneasy and distrustful feeling about the Scriptures; a hesitancy to use the Word as the old weapon it once was. There is an endeavour to find a "sure" basis for "Christian belief." It may be a clever antithesis which contends that Protestantism substituted an infallible

Book for an infallible Church; but the antithesis becomes a fallacy when it is remembered that the idea of the infallibility of the Book is not younger but *older* than the idea of an infallible Church and Pope. It is the belief acted upon by the Church ever since it was founded, and the view implied by every reference to the Scriptures made by Christ, by His apostles, and by the post-apostolic Church. In the writings of Irenaeus, Tertullian, and Origen, the Scriptures are treated as authorities on the matters with which they deal.

It has become fashionable among certain classes of people to speak disparagingly of these Scriptures—not only men whose philosophy or rationalistic standpoint compels them to take up an attitude of negation to super-natural revelation, but many who profess to hold by the supernatural. By some writers Jesus is recognized as the Incarnate Son of God, but in such a way that it is difficult to tell where the writers stand. There is a suspicion thrown over the verbal inspiration of the Word. Jesus is spoken of as the highest Revealer of God—the ultimate revelation—and it is allowed that His words (if they can be found!) furnish the highest will and guide for this life and for eternity. The Gospels are put into the crucible, but so much is taken away in the process and described as error, that little remains. If these things are done in the green tree of the New Testament, what will be done in the dry tree of the Old Testament? Is it any wonder, Dr. ORR asked, that so many to-day feel disquieted and unsettled? One of the clamant and primary needs of the Church at the present hour is the replacing of the Scriptures—with due regard to new facts that have come to light—as the truly inspired, divinely sealed record of God's will concerning the things pertaining to the soul of man.

Answering the question whether this position is possible of being maintained, the speaker gave it his strong conviction that it is, pointing out that while criticism attacks the external forms of the narratives, there are some things it can never expunge from the sacred record. Criticism can never take from the Bible its character as a continually developing, self-attesting discovery to man of the mind of God, the fact of sin, or the love of God to man, culminating in the mission, life, death, atoning work and resurrection of the Lord Jesus Christ. Neither can it rob the Church of the gifts of the Spirit. These are facts patent to everybody with open eyes and a receptive mind, facts that are interwoven with ages of Christian experience. So long as the fact of God's revelation in Jesus Christ stands, the Church will stand, and that will be to the end.

A very common mistake made by large numbers of people was shown by Dr. ORR to be fraught with immense harm, viz., approaching the Word of God through a long avenue of books instead of going to the Bible direct. People read all sorts of works about the various books of the Bible, with the result that when they come to the Bible itself there are no Scriptures left. If, on the other hand, men and women would go immediately to the Word itself, they would be saved from being victimized by the subversive processes of a criticism which undermines the truths of that Word.

After exposing the unsafe and self-condemnatory positions taken by the Wellhausen school of critics, Dr. ORR showed how unreal and foolish is the cry, "Turn from the Scriptures and get back to Christ." How is it possible to get to Christ except through the divinely inspired record of His life and work? The whole argument of the address was summed up in the declaration that the Gospels reveal Christ, and Christ guarantees the reliability of the Gospels.

CANON BARNES-LAWRENCE followed, his theme being "The Church in the World—A Light Shining in a Dark Place."

EVANGELICAL CHRISTENDOM.

Visit to "Ravensdale."

The Friday afternoon had been reserved for a garden party at "Ravensdale," to which Captain and Mrs. Dawson had kindly invited all the members attending the Conference and numerous friends besides. The glorious summer weather greatly enhanced the pleasure which the occasion provided, there being a very large number of guests present to enjoy the lovely grounds and the subsequent addresses on the Home and Foreign Work of the Alliance. After refreshments and social intercourse, the meeting was held in a large marquee. Captain DAWSON presiding over the gathering. Those taking part included the ARCHBISHOP OF NOVA SCOTIA, Rev. A. VAN HOOGENHUIZ (Holland), Rev. Canon JONES (Sydney), Pastor WÄNNER (Germany), Herr VON STUCKRAD (Silesia), Rev. D. A. ARNSTROM (Sweden), Mr. WM. SOLTAU (France), Colonel ROBERTS (who spoke of the recent Alliance deputation to Sweden and Denmark), the General Secretary, Mr. H. MARTYN GOOCH, and Rev. HARRINGTON C. LEES. Speaking for the Council, and on behalf of the company assembled, Mr. H. W. MAYNARD most appropriately voiced thanks to Captain and Mrs. Dawson for their great kindness in receiving us.

Closing Meeting.

Captain BARING presided at the evening meeting of the Conference. Before calling on the speakers for the

evening, opportunity was given for the General Secretary, Mr. H. MARTYN GOOCH, in the name of the Council, and on behalf of the British Organization, to voice thanks to various local friends who had helped in making the Conference a success. Mr. Gooch thanked the local Committee and its able Secretaries, Mr. Walter Langton and Mr. Becroft; the Hospitality Committee and the many friends who had kindly opened their homes to guests from different parts; those who had aided the singing; the Stewards; the Clergy and Ministers, some of whom had preached sermons on "Christian Unity" on the previous Sunday, and all of whom had sacrificed precious time to be present at the various Conference gatherings. The Press was also remembered, including the *Record*, the *Christian*, and *Life of Faith*, all of whom had sent special reporters to the Conference. Finally, Mr. Gooch thanked those delegates who had travelled far from different parts of Europe, and countries beyond, to take part in the proceedings and help us realize our oneness in faith and service.

Addresses followed by the Rev. DINSDALE T. YOUNG on "The Church's Duty in Home Evangelization," and by Rev. HARRINGTON C. LEES on "The Church's Hope—the Coming." A closing evangelistic appeal by Mr. W. R. LANE was a fitting conclusion to this memorable Conference, throughout which harmony prevailed and God was glorified.

NOTE.—The Conference Addresses are being published in a volume, which will be ready shortly, entitled:
THE CHURCH OF CHRIST: ITS TRUE DEFINITION.

The price will be Two Shillings and Sixpence *net*, post free. Those desiring early copies are requested to fill in the form accompanying this issue of EVANGELICAL CHRISTENDOM and send same, with remittance, to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London.

Under the Mulberry Tree.

MANY notable gatherings of the Evangelical Alliance have been held under the Mulberry Tree at Mildmay Conference, but none have been better attended or more interesting than that held on Thursday, June 25th. It was a glorious day, the lovely garden at Mildmay looking its best. Sir Andrew Wingate presided, and addresses on the principles and work of the Alliance were given

by Rev. D. M. McIntyre, Mr. Walter B. Sloan, Colonel Roberts, and Mr. H. Martyn Gooch. We were all very sorry that Prebendary Webb-Peploe could not be present, as anticipated, owing to a command to attend the reception at Marlborough House given by T.R.H. the Prince and Princess of Wales to delegates attending the Pan-Anglican Congress.

Evangelical Alliance. (British Organization.)

THE Alliance was organized in 1846 to enable Christians of both British and Foreign nations to realize in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, to relieve persecuted Christians, promote united prayer, the observance of the Lord's Day, the defence of Protestant and Evangelical Truth, and to initiate various enterprises of direct Gospel work, &c., &c.

Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

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Acting Vice-President.—The Right Hon. LORD KINNAIRD.

Vice-Presidents.—The LORD BISHOP OF DURHAM, The Right Hon. VISCOUNT BANGOR, The Right Hon. LORD LANGFORD, The Very Rev. the DEAN OF CANTERBURY, Sir ROBERT ANDERSON, K.C.B., LL.D., F. A. BEVAN, Esq., D.L., J.P., Sir ANDREW WINGATE, K.C.I.E., Sir MATTHEW DODSWORTH, Bart., D. DR. ARCHIBALD CAMPBELL (of Succoth), Bart., Sir ALGERNON COOTE, Bart., Rev. G. CAMPBELL MORGAN, D.D.

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The Alliance Conference in Haarlem.

Report of the British Delegates.

A VERY hearty welcome was given to the British delegates who attended the Conference of the Dutch Branch of the Evangelical Alliance, held at Haarlem, on June 9th. Travelling overnight by the Hook of Holland route, the deputation, consisting of the Rev. W. Fuller Gooch and the General Secretary, reached Haarlem early the next morning, finding kind friends ready to receive them at their summer residence in Aerdenhout, a charming suburb of Haarlem. The hours spent in fellowship with these devoted servants of Christ, and others of their household, greatly enhanced the pleasure of the visit, which in many ways was a memorable one.

In the morning a meeting of the committee and members of the Dutch Branch took place under the chairmanship of the President, Mr. A. H. Brandt, Burgomaster of Rheden, Velp, business of a domestic nature being transacted, followed by conference on the best methods of extending the principles and aims of the Alliance in Holland.

In the afternoon the Hall of the "Brougebrouw" was crowded, Mr. A. H. Brandt presiding and giving the following brief address of welcome:—

"Dear Brothers and Sisters,—Although we have not come together here for an ordinary religious service, I still pretend to be right in calling you such, as the object of our meeting is no other but to acknowledge and confess that we are all one in our beloved Lord and Saviour Jesus Christ, who lives and reigns at the right hand of the Father, who gave unto Him all power in heaven and upon earth, and whom we delight to acknowledge as our King, and do proclaim as such.

"To some among you it may not be superfluous briefly to expound what the Evangelical Alliance aims at. It is this: to proclaim and state the oneness of all believers

in the living person of the Lord Jesus Christ, independent of the different denominations to which we may belong. We each one of us love the denomination to which we belong, but observe the rule of St. Augustine, in essentials *unity*, in non-essentials *liberty*, love in all. Among the first we name the authority and inspiration of God's Word, and the right of all Christians to have an independent judgment; the incarnation of the Lord Jesus Christ, and the atonement for sinners brought about by Him; the work of the Holy Spirit in converting and sanctifying sinners. These are three of the greatest and most elevating principles which unite Christians all over the wide world.

"Just as there are no two trees in the wood nor two leaves on a tree exactly alike, and God created them, every one of them, in its own shape and size, just as little God desires uniformity. But we can reach one another in a hearty shaking of the hands as brothers and sisters in the common faith, which, as I said in the beginning, unites all true Christians. To witness to this we are here. We do not desire to remain divided, but as one great body, comprising all nations and tongues, we desire to manifest our oneness, that all may acknowledge the Lord Jesus Christ, and Him alone, to be their Head and King, and walk and live accordingly.

"The Evangelical Alliance has in former years taken the part of those who were persecuted for their faith in other countries, it works earnestly for the spreading of God's

Word in all languages, and promotes, by the observance of the Week of Prayer and other agencies, the manifestation of the oneness of believers all over the world. May this and the following meetings be blessed and convey a blessing to all."

[For the following abbreviated report of the Conference addresses we are indebted to Mr. Brandt, who has kindly translated the same.—ED.]

Rev. I. H. L. ROOZEMEIJER had promised to speak about "The Revival of the Dutch Branch of the Evangelical Alliance as a token of the times," which he did in his excellent way; clear, concise, and deeply spiritual. He said:—



MR. A. H. BRANDT,
President, Dutch Branch, Evangelical Alliance

EVANGELICAL CHRISTENDOM.

On September 19th, 1846, the first meeting of the Evangelical Alliance took place. The intention was not to form a union of denominations, but of Christians. It was then said, Reformed Lutheran, or whatever other denominational name is my surname, *Christian* is my

flock under one Shepherd, we will seek to draw hearts to Him, who already here upon earth has His glory in this that His children are one together.

This animated address was responded to by the singing of Hymn 99, third verse: "By one Lord are our hearts united, By one Spirit and baptism," &c.

Then a delegate from England, Rev. W. FULLER GOOCH, rose and expressed in the most hearty terms his satisfaction at being present at the meeting. More than ever he would wish to have the gift of tongues to be able to understand the address of the former speaker, to whom the audience listened so eagerly, and to be able to speak to them in the language of the people for whom he felt such a profound admiration. He and the General Secretary came to bring cordial greetings in the name of the British Organization of the Evangelical Alliance and from the brothers and sisters there. By the kind help of Mr. Govaarts, the Chief Secretary of the Salvation Army, who translated Rev. Fuller Gooch's address, every one could understand his warm, sympathetic, and energetic words.

The Evangelical Alliance occupies a strong position, there has come a period of revival, and now the old stem shoots new branches in all directions, Netherlands, Scandinavia, and other countries recently visited give witness to new and hopeful life. The Evangelical Alliance stands on the ground of the oneness of the Christian Church. We cannot see all things in the same way. But we have one Father, one Saviour, one Holy Spirit abiding in us, one belief in the Holy Scriptures, one destiny. When we agree upon this we belong to the Evangelical Alliance. God is helping its work in all parts of the world. The Evangelical Alliance holds last the divine origin and the authority of Holy



PROF. DR. T. W. PONT,
First Secretary,



DR. L. W. BAKHUIZEN VAN
DEN BRINK,
Second Secretary,

Evangelical Alliance: Dutch Branch.

name. The origin of the Evangelical Alliance was a local impulse, but all over the Continent its attraction was experienced and felt. This is difficult to explain unless we reckon with the Revival movement which had preceded its initiation. Deadness and barrenness had come over the Church toward the end of the eighteenth century, then God sent Napoleon as a scourge, and this taught the inhabitants of the earth righteousness. Then there came a yearning after salvation, a seeking of God, a breath of life, especially between 1820 and 1840. The Revival had not any human name attached to it, but here and there and yonder life sprang up. Under such conditions the Evangelical Alliance found its birth. The name of Jesus Christ, the only Way to salvation, stood in her banner and quickening Christians and drawing hearts together. After the Revival denominationalism again came to the front, in deference to Luther in Scandinavia and Germany, and to Calvin in France, Switzerland, and the Netherlands.

People went back to the divisions of their fathers out of deference to them, encouraged by the tendency still existing towards the antique in every form. But now it is a sign of the times that the Dutch Branch of the Evangelical Alliance revives. We do not say, as yet, we are where we hope to be. But that desire for the Evangelical Alliance is again experienced in that Christians seek not what divides but what unites us, that people want to be Christians, to win souls for Christ. This promises a glorious day for Holland. Let every one be faithful in his Church, but let him hold fast to this—the one thing needful is to live for and with the Lord. As pilgrims towards Zion which is above, as brothers and sisters, one



DR. J. WEENER
(Haarlem, Holland).



PASTOR A. G. H. VAN HOOQENUIZE
(Doorn, Holland).

Scripture. It has no objection to criticism if it subjects itself to God; it acknowledges thankfully the light by scientific research thrown upon the Holy

EVANGELICAL CHRISTENDOM.

Scriptures; but the ground of authority in what we believe lies in Holy Scripture itself. The Netherlands martyrs, as John de Bakker, preferred to lose their lives to the giving up of that authority. In expressions there may be difference, but the revealed truth is unchangeable, the Cross is unchangeable, the blood shed on Calvary, the work of the Holy Ghost, the Passion of the dear Saviour are unchangeable. His deity and manhood are unmistakable facts, not found out by men, but revealed by God Himself. Added to these facts, the Evangelical Alliance advocates and promotes the great work of united prayer. Without the Holy Spirit we cannot bring anything about, and the Holy Spirit comes only where hearts absorbed in prayer await Him. The Evangelical Alliance brings Christians of all denominations together before the throne of grace. In politics we see powers unite; why should not the Church of Christ permit her children to do the same?

The assembly, vividly impressed by the stirring words, sang Hymn No. 52, v. 9: "I believe one Church, which holy, Christian is, and universal," &c.

Very appropriate were the words with which Professor PONT answered the question as to the *raison d'être* of the Evangelical Alliance. Are you going to use electricity upon a dying child, or are you going to sow a living grain of corn? We have strewn a living grain in the field of our national existence, and it will come to development. The Lord is the Spirit; where the Spirit of the Lord is, there is liberty, because we can only be what we ought to be by the Spirit. And looking on the Lord's image, we are changed unto that likeness to the glory of God. With thanksgiving the afternoon meeting was closed.

The church of the Moravian Brethren was, at 7.30 in the evening, filled with an interested assembly. After the singing of Hymn No. 2, v. 3, "Praised be Father's only Son," Dr. T. WEENER, minister at Haarlem, offered prayer and gave a short address, introducing the objective of the Evangelical Alliance as the one aim for Christendom at large.

After singing Hymn No. 155, v. 5, "Thus we see God's kingdom come," the Rev. Dr. SLOTEMAKER DE BRUINE, minister at Utrecht, gave us an address on "Communion of Saints." About this topic he said we do not often speak, and when we do it is generally to emphasize the lack of it, and why? Is it because there are no saints, or because the saints do not feel any want of communion? He then proceeded to speak about "saints" as mentioned in the New Testament, and quoted various texts, such as "Don't you know that the saints will judge the world?" "But who are saints?" Saints are in heaven, or, at any rate, far away; but we may also quote texts which speak of saints as being people like we are ourselves. For instance, when Peter visited the "saints" at Lydda he meant Christians, believers. Saints are those who have been separated from the world. But not those who have separated themselves, and say, "Now I am more holy than you; I am holy, you are unholy." On the contrary, the holy one sees in himself, in humbleness of mind, a

bigger sinner than in any other; but it is because he has been chosen by the Holy Ghost to so high a calling and destined for God and His kingdom. Are we saints as God wants to see us? If we indeed are saints, the communion comes by itself.

After singing Hymn 99, v. 3, Mr. H. M. GOOCH mounted the platform. He, as General Secretary of the Evangelical Alliance, spoke about the things in which all belonging to the Evangelical Alliance are one. They are one in the desire to spread the Gospel; one in the foundations on which the Gospel stands; one in the celebration of the sacraments instituted by Christ, viz., Baptism and Holy Communion; one in praying to God the Father by the same Lord Jesus Christ, the Head of the Church; one in many psalms they sing. The members of the Evangelical Alliance feel sympathy with all those who suffer from the Gospel's sake, and they all look out for the appearing of our great God and Saviour.

No many points of agreement there are. The love and unity of which Psalm 133 speaks is the condition for receiving the Holy Ghost. This is a first principle of the Evangelical Alliance. Since 1857, when an International Conference was held in Amsterdam, much has changed; but the Evangelical Alliance has not changed. Now we ask all to become members of the revived Dutch Branch, and above all to love each other. What is the practical work of the Evangelical Alliance? Is it only a matter of sentiment, or is it a practical alliance? As practical work the speaker quoted the promotion of religious liberty in several countries, the endeavours to liberate the oppressed as are at present made for a member of our Alliance, a pastor who is imprisoned in Turkey. Other practical work is the organization of the Week of Prayer, by which more than a hundred countries are united in prayer. By these and other ways the Evangelical Alliance witnesses to the faith of Jesus Christ.

There is to be noticed a revival of the Evangelical Alliance in many lands. Sweden and Denmark have begun a new era. Russia, Spain, Portugal, Iceland, and other lands call for communion with us. Let us proclaim our unity and brotherhood. Upon which the assembly sang Psalm 133, verse 3, "Where love abides, the Lord commands His blessing."

* The closing word was spoken by the Rev. A. G. H. VAN HOOGENHUIZE to encourage all present to enlist as members of the Evangelical Alliance. Organization is the watchword nowadays on all sides. There may be some danger in it, but here organization is in the historical line, in the line of the Gospel. The first Evangelical Alliance was the hall where the disciples met on the day of Pentecost, where Parthians, Elamites, inhabitants of Mesopotamia, and other tribes all proclaimed the great works of God. The miracle of Pentecost stands out against the building of the tower of Babel, the bond which God ties separates from worldly organization. God's Spirit makes us to be one in our struggle against the world, one in enjoying God's communion, one in receiving the crown of glory.

Thankful for the strengthening of faith and oneness experienced by the Spirit of God, Psalm 150

EVANGELICAL CHRISTENDOM.

was sung, and the Rev. A. van Hoogenhuize closed with thanksgiving.

A sacred atmosphere pervaded our meetings during the excellent words that were spoken with real warmth of conviction and love. Yes, indeed, the oneness of the Spirit is a reality. Heartfelt thanks to all who contributed to the success of these meetings, to the speakers out of our midst, to the brethren from England, who did not look upon pains to be taken and expenses to be made for coming to us to strengthen us in love, hope, and faith, and to our new member of the committee who helped so much to prepare these meetings.

We see now a fine prospect in front of us. Gradually the number of our members increases. Last year about this time we had fifty members, now we number 180. The Evangelical Alliance does a work which no other union or organization can undertake. The membership of the Evangelical Alliance does not draw you away from your Church; it strengthens you to fulfil your calling in your sphere of activity, and to show you the scope of it in relation to the whole. It gives you courage and desire to give your energy to God's cause and the welfare of your fellow-Christians.

Narrowness.

AT the Re-union of the Students of St. John's Hall, Highbury, in May, the Principal, Dr. Greenup, reminded his hearers of an address given by Dr. Boulton, the first Principal of St. John's Hall, in 1872. Dr. Boulton said:—

"This word 'narrow' is a word which this age has, for some reason of its own, chosen to fasten peculiarly upon those whom the previous age nicknamed Evangelicals, and whom this age abuses for having accepted the name. It is one of those things which one can never understand. You may be a Ritualist, and drive out half your parishioners by your antics, and you won't be called 'narrow,' though you may posture within the smallest of circles. You may be a stiff High Churchman, and coolly deny to your Presbyterian brother any Church standing whatever. Yet you are not called 'narrow,' though you are entrenched within the most unyielding bounds of Apostolical Succession. But if you are a Churchman according to the definition of our trust deed, holding boldly and fully what you know to be the definite teaching of your own Church, which you are also persuaded is firmly based on Holy Scripture, you are 'narrow.' You are faithful to your own, without unchurching others. You meet a wide circle of brethren of other ecclesiastical opinions in upholding the Bible Society, in circulating Gospel and useful tracts, nay, sometimes in the prayer meeting where the common burden of sin and the knowledge of the same Saviour bring hearts together. Never mind, they who do none of these will call you 'narrow.' All this is a strange paradox. There are men of narrow and illiberal minds in all circles and in all sects and parties. But this of which we speak is another thing. It is a name fastened by some on the whole of a large party."

Nothing truer on this subject has been spoken. As the Principal of Ridley Hall, Cambridge, said a little while ago, it is not the man or the society that stands for a definite policy that is really narrow, but the man or society that claims to speak for the whole Church, and yet all the while favours men of one type only. There is scarcely any subject on which we have greater need to clear our minds of misconceptions than on this subject of narrowness. It is only too easy to dub another man narrow, and yet all the while to show the most intense narrowness oneself.—*The Churchman.*

The extension of our Branch will strengthen the spiritual life in our country. The members of the Evangelical Alliance will be the bearers and promoters of every work which puts Christ's pity and love into deeds.

Between the afternoon and evening meetings opportunity was afforded of visiting the great Church of St. Bavo at Haarlem, although it was too late in the day to hear the organ with its renowned vox-humana stop. The delegates were subsequently entertained at dinner in the "Brouwerij," thus affording opportunity for congratulations and exchange of feelings in keeping with the occasion.

Thankful for all that they have seen and heard of revived Alliance movements in Holland, the delegates have returned to England. May the Spirit of God continue to blow upon this new fire of Christian love in Holland, and may we, and other nations, share in blessing which shall be its outcome.

Deputation.

WE are hoping to arrange for largely increased Deputation Work during the coming autumn and winter. It will greatly help if friends are willing to give a drawing-room or other meeting for making more widely known the Principles and Foreign Work of the Alliance. The latter is of special interest and importance. Those able to assist in organizing conferences or meetings for Re-affirmation of Fundamental Truths—in districts affected by "New Theology" teachings—are also invited to communicate with the General Secretary.

New Members.

THE following have joined the Alliance since our last issue:—

- | | |
|--------------------------------|------------------------------|
| Rev. Douglas Revie, M.B., C.M. | Rev. L. Olsen-Feyling. |
| Rev. S. E. Ashton. | Mrs. Olsen-Feyling. |
| Rev. Arthur Gook. | Mr. J. Arthur Lawrence. |
| Rev. Frank Uttley. | Rev. J. Ellison. |
| Mr. Edward Barton. | Rev. H. H. Redgrave. |
| Rev. J. E. Reilly. | Miss Nanney. |
| Rev. John Harper. | Rev. Frederick Hilberd. |
| Mr. T. Dalton Spears. | Mr. Herbert R. Francis. |
| Rev. Julius Sheners. | Rev. Alfred Jennings. |
| Rev. James F. Webster. | Miss Evelyn Siorrs Karney. |
| Rev. James Lyon. | Mr. George F. Senaratto. |
| Mr. William Hughes, J.P. | Miss E. A. Winterbourn. |
| Rev. Arthur J. Coeks. | Mr. G. J. H. Walker. |
| Rev. Edward Bouden. | Mr. M. Brown. |
| Mr. John Hawthorne Lydall. | Miss Johnstone Bourne. |
| Mr. Albert S. Davis. | Rev. George Denyer. |
| Miss Sarah Robinson. | Miss K. E. A. Bibbrough. |
| Rev. J. A. Rickards. | Lieut.-Colonel F. Roberts. |
| Rev. Walter T. Fairman. | Mr. Robert F. Crosland, J.P. |
| Mr. J. L. Fernandes Braga, Jr. | Rev. Prof. James Orr, D.D. |

Israel's Special Claim.

By Rev. J. B. Barraclough, M.A.

(Vicar of St. Thomas', Lambeth, and Hon. Secretary British Society for the Propagation of the Gospel amongst the Jews.)

THE advocate of missionary effort amongst the Jews has most important advantages. He pleads for a people who are specially marked out in the Word of God as the objects of our compassion. Israel only, in this respect, are mentioned by name; with reference to them only are special directions given; in connection with seeking their good are special promises recorded; and the result of their conversion to the Lord Jesus, as their Saviour-King, will be the latter-day glory of His Church, and the full blessedness of our sin-ridden world. What encouragement to pray and labour for Israel's good!

The true and faithful disciple of the Lord Jesus should need no other motive on this subject than the general command of his Master, "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). As intelligent creatures of God they are included in that commission, and have the same claim as the heathen, or the Mahomedan, on the missionary labours of the Christian Church. And yet it is a sad and humiliating fact that, for century after century, the Church has ignored that claim, and in her missionary efforts passed Israel by, almost as though she had been expressly forbidden by God Himself to preach the Gospel to the Jew. We thank God that there is now a change for the better, and that many Christians are realizing their duty and privilege in this respect. But, alas! even to-day, how few comparatively are giving to this, the most blessed of all missionary work, if God's promises are true, the prayer, the interest, and the help which it ought to have from every loving and faithful disciple of the once crucified, but now risen and glorified Jew!

Israel have a special claim upon us as Christians. That special claim is *sevenfold*, and as such—may we not say?—is perfect and complete. Four aspects I pass by without doing more than mentioning them. They are these:

(1) They claim our *compassion* and help, as our elder brethren in the household of faith—brethren whose glory is gone, and who are now in misfortune, but our brethren still, claiming from us a brother's part.

(2) They claim our *gratitude*. Through them we have received all our spiritual blessings, and "their debtors we are"; for

"Their were the prophets; theirs the priestly call,
And theirs by birth the Saviour of us all."

(3) They claim *justice* at our hands. There have been centuries of neglect and wrong and

cruelty inflicted on them by professing Christians, and justice cries aloud for reparation.

(4) They appeal to our *interests and future hopes*, both those of the individual Christian and those of the Church at large. On this point I might quote many a passage of God's Holy Word, but let our little text suffice, "They shall prosper that love thee."

Each of these appeals—to Pity, Gratitude, Justice, and Self-interest—is founded upon the Word of God, and the undeniable facts of the case; but I would bring before you other aspects of Israel's special claim that are still more directly Scriptural.

(i.) We have *express commands* in the Bible to pray for the Jews, and to proclaim to them the glad tidings of salvation. "Pray for the peace of Jerusalem" (Psa. cxxii. 6). And let me take you to Isa. lxii, and Jer. xxxi. In each of these we have a command to pray for, and a command to preach to, Israel—prayer and effort being thus, as we should expect, closely linked together. In Isa. lxii. 6, 7, we read, "Ye that are the Lord's remembrancers" (margin and R.V.)—Ye men and women of prayer, whose duty and privilege it is to put God in remembrance of His covenants and promises—"keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." *There is prayer* enjoined, and *here*, in v. 11, is *preaching*, "Behold the Lord hath proclaimed unto the end of the world"—words that only apply surely to the present dispensation. "Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him and his work before him." Again in Jer. xxxi. 7, we read, "Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel." *There is prayer* enjoined, and *here*, in verses 10 and 11, is *preaching*, "Hear the Word of the Lord, O ye nations,"—words, again, that can only refer to the present dispensation, "the times of the Gentiles," "And declare it is the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." What a comment on these texts are the words of the Apostle Paul in Rom. xi. 30, 31, "As ye," Gentiles, "in time past have not believed God, yet have now obtained mercy through their unbelief"—the

EVANGELICAL CHRISTENDOM.

unbelief of the Jews; "even so have these"—Jews—"now not believed, that through your"—Gentile—"mercy, they also"—the Jews—"may obtain mercy."

(ii.) We have the *revealed mind of Christ*, our Lord and Pattern, with reference to the Jew. It is an Apostolic injunction, "Let this mind be in you, which was also in Christ Jesus," Phil. ii. 6. "If any man have not the Spirit of Christ, he is none of His," Rom. viii. 9, and with the Bible in my hand, I am bold to say that no man has, on this subject, the mind of Christ who does not love the Jew, and seek the Jew's best welfare. With myself, at least, this has always been a most potent argument. Let me take you again to Isa. lxii. In verse 1, I read, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." But who is the speaker? I look carefully into the context, and I find that chapters lxi. and lxii. are one continued address; the same person is speaking throughout; in lxi. 1, I read the familiar words, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek;" &c. I turn to Luke iv. 16, 21, and I find the Lord Jesus Christ, in the synagogue at Nazareth, reading these words to the congregation, and then saying, "This day is this Scripture fulfilling your ears." He, then, as the Second Person of the ever-blessed Trinity, claims to be the Speaker in both of these chapters; it is He, my Saviour, my Lord, and my Example, who expresses His intensely earnest longings for Israel's salvation in lxii. 1; and it is He, too, who says to you and me, my Christian friend, in v. 6, "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." And how thoroughly does what we read of Him during His earthly ministry agree with all this! "I am not sent," He said, "but unto the lost sheep of the house of Israel" (Matt. xv. 24). To His twelve apostles His first commission was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). As He beheld the guilty city of Jerusalem, and thought of its approaching doom, He wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thy eyes" (Luke xix. 41, 42). Call to mind, also, His loving lamentation in Luke xiii. 34: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" When Jewish hearts and hands had brought about His death, and He was agonizing, bleeding, dying on the cross, His prayer for them was, "Father, forgive them, for they know not what they do" (Luke xxiii. 34). And when our redemption price had been paid, and He had risen Victor from the grave, when He was about to return to glory, and

was giving His parting directions to His followers as to the preaching of His Gospel amongst all nations, the order was, "Beginning at Jerusalem," beginning at that very place where He had been put to death, with those very people who had been His murderers! (Luke xxiv. 47). What love was here, what patient, self-sacrificing love!

And He is the same still. Their sins and rejection of Him cannot destroy or affect His love. From these texts of Isaiah and these facts of the Gospel history we may clearly learn the *present* mind of Christ, the ascended and glorified Jew, before the throne, about the guilty nation, who are still His brethren after the flesh. God help us, Christian brethren, to share that love, and put it into practice!

(iii.) We have the warrant of *Apostolic example* in proclaiming the glad tidings of salvation primarily and specially to the Jews. "Beginning at Jerusalem," was the Master's direction; and the Apostles *did* begin there; but that did not, we believe, exhaust the meaning of His words. "To the Jew first," was then, and is still, the Divine order in all missionary enterprise; and far greater, we believe, would have been her success, both at home and abroad, if during the last 1800 years, she had faithfully worked on Apostolic and Divinely-appointed lines. That the Apostles Peter and Paul so understood the Lord's command is evident from their conduct; and doubtless the other Apostles acted in like manner. So impressed was the Apostle Peter with the conviction that the Gospel was for the Jews, and as he thought for the Jews only—although herein he was wrong—that it needed a special revelation from Heaven, and that special revelation to be repeated again and yet again, before he could see it to be his duty to admit the Gentile Cornelius and his friends into the Christian Church. The Church of the earliest days was almost exclusively Hebrew Christian.

Even Paul, the Apostle of the Gentiles, specially called of God to that mission, without a single exception, so far as his proceedings are related in the book of the Acts of the Apostles, never in the course of his missionary labours, from Damascus to Rome, preached the Gospel to the Gentiles of any town to which he came, until he had first preached that Gospel to the Jews of the place, and given them an opportunity of accepting or rejecting his message.

Truly, then, we have Apostolic example in preaching the Gospel first to the Jew, and in allowing him a special claim in our missionary prayers and offerings and labours.

Such are three special and directly Scriptural reasons for taking an interest in and helping on the spread of the Gospel amongst the children of Abraham, Divine commands, the Revealed Mind of Christ, and Apostolic example, a three-fold cord that cannot easily be broken! Israel, in spite of all their sins, are still dear to the heart of God, for His love knows no change—still dear to the heart of Jesus, the glorified Jew in Heaven, Jesus, our Saviour, our Friend, our Brother, and theirs! Surely, then, they ought to be the objects of our love and tender concern! God help us to have that love! God help us to show it!

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£3,000 between July 1st and September 30th,

and greatly need financial support at this time.

The Vicar of a parish in Wiltshire, in sending his Annual Subscription recently to the Society, said:—

"Never was work such as yours more urgently needed than it is to-day, and Christians of every denomination should consider it a privilege to contribute to its funds."

A clergyman residing in the suburbs of London, who knows the Society well, and has had many of its preachers in his parish, says:—

"I have known the Society quite twenty-five years. About that time ago I said to the late Captain Smith: 'The preachers of the Evangelization Society are evangelists after my own heart, because they preach the Gospel so simply, clearly, and fully.' I rejoice that what I said twenty-five years ago I can repeat to-day."

JOHN WOOD, *Honorary Secretary.*
E. J. MITCHELL, *Secretary.*

The Alliance Mission in Kattowitz.

WITH thankfulness and praise to their Heavenly King, the children of God are now receiving glorious tidings of the victorious progress of the Gospel. With joy and eager expectation they are looking forward, praying for and expecting great things from their Heavenly Father in the near future. The events of the last few years, the great revivals in widely separated parts of the world, inspired by the life-giving breath of the Holy Spirit of promise, are a call to us to rouse from sleep, that with opened eyes and ears we may see and hear what the Lord to His Church, the Head to His members, has to impart.

Are we not more and more convinced that the signs of the times clearly show that we are being swept onward towards the end? All over the world the Bride is making herself ready to receive the Bridegroom, and awaits with longing the day of His return. Are not, according to our limited understanding, the conditions already fulfilled? The increasing comprehension day by day of the necessity for the unity of the Church of God is a sign of the approaching completion of the Body of Christ. The Word of God is translated in nearly 500 languages, and circulated to the ends of the world. In England and Germany exist large and well-organized home missions, and in other countries their example has begun to be followed.

It might seem as if the great marching orders had been already nobly carried out which the Lord gave in the campaign against the world and the Devil: "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

What does this command mean when applied to our time? He tells us, "Proclaim salvation first in your own neighbourhood, then in your land, then among the neighbouring countries, who, though with kindred religions, yet are spiritually destitute, then to the heathen."

But is this great command really carried out? Why does the "spiritual destitution" of the "neighbouring countries" stand out as a reproach to us? That poor half-heathen Samaria! Is it not a sharp rebuke to evangelical countries, especially Germany, when they look on the peoples of South-East Europe who, in part at least, are scarcely less heathen than those of Asia and Africa? What has been done for the Poles, Ruthenians, Roumanians, Serbs, Slavs, Gipsies, and Jews? Millions upon millions in South-East Europe are sitting in darkness, and in the shadow of death. The witnesses gone forth among them, seeking to bring to them the light of the Gospel, are as but a drop in the ocean.

The yearning after God which is implanted in every human heart, is met in these millions in South-East Europe with external ecclesiastical forms and religious fairy tales. Poor food, that can never preserve them from sin and misery, still less lead them to the source of all—to Christ.

About six years ago this was realized by a number of people in Germany, who formed themselves into a missionary Alliance for South-East Europe. They had for their object the support,

with the modest means at their disposal, of the few missions already existing there. Without intending it, and without human planning, it developed into a practical work through the foundation of a missionary training-home in Kattowitz, in Silesia. It originated by the reception into the *Gemeinschaftshaus*—(all over Germany there are houses called "*Gemeinschaftshäuser*," which are built and supported voluntarily by devout and earnest Christians. These "Christian assembly houses" are used for their meetings, and are often centres of Christian activity)—of a young man who wished to become a missionary in Poland. Soon the Lord sent some more young men from Poland, Galicia, Hungary, and other places, who wished to carry Light and Life to their spiritually dead countrymen. Already thirty men and five women trained at Kattowitz are at work. The doors are wide open, the longing for the truth is great, a glorious field of labour is given us, and many, many labourers must be thrust forth into it.

Some years ago a link with our English brethren was established by beloved Dr. Baedeker. He, who as few others knew and proclaimed the necessity for the unity of the Church of God on earth, wrote shortly before his home call to his "Dearly beloved brethren and sisters in Kattowitz, with all my heart I rejoice with all those in Divine fellowship who have their communion based on this unity, 'Unum Corpus sumus in Christo.' It binds all together, knowing no parties, as members of one Body organically joined, able to help one another and so fulfil the law of Christ, banded together as one man, under one banner, led by the Lord, 'One Lord, one faith, one baptism.'" I rejoice in this unity with all those who call on the name of our Lord Jesus Christ at home or abroad, without distinction of land or speech. . . . Gladly would I serve the Lord anywhere, and have, if it is His will, blessed communion, whether North, South, East, or West, wherever the Gospel sound is heard and there is an awakening to newness of life. It may be Blankenburg, Berlin, Breslau, Kattowitz, Prague, Vienna, Buda-Pesth. May the Lord bless us, and enlarge our hearts more and more. The shortness of time urges us to a united effort."

Must we not respond to this trumpet-call from this aged and beloved man of God, and may we not pass on this challenge to our English brethren and sisters to awaken their interest, and come and help us with the Mission for South-East Europe. We look with amazement on what England is doing for evangelization and for foreign missions, and it is a proof how thoroughly the English nation has understood this greatest of all tasks upon earth. May God open these hearts also for our mission, that our "Samaria" may no longer be neglected.

M. URBAN.

[We have before referred to this excellent mission. We shall be glad to forward any sums which may reach us from time to time, and hope to say more about the work at a later date.—ED.]

EVANGELICAL CHRISTENDOM.]

THE Women's Protestant Union

(FOUNDED IN 1891)

By Prayer and United Effort endeavours to resist the encroachments of Romanism and Ritualism.

It seeks to enlighten the public as to the need for

CONVENT INSPECTION, whilst strenuous efforts are made to save Protestant Children from the Educational Influences of Convent Schools.

In addition to its ordinary activities, some eight or nine children, who but for its intervention would have passed into Homes controlled by Romanisers, are partially or wholly supported by its **SPECIAL AID FUND.**

President & Treasurer, Mrs. W. R. ARBUTHNOT.

26, DENISON HOUSE,

286, Vauxhall Bridge Rd., Westminster, S.W.

DAILY PRAYER UNION,

AND

WORCESTER TRACT SOCIETY.

(Founded by the Rev. HENRY LAW HARKNESS, M.A., 1879.)

PATRON: THE LORD BISHOP OF DURHAM.
PRESIDENT: THE LORD BISHOP OF LIVERPOOL.

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1. To pray daily for the gifts of the Holy Spirit, or to be "filled with the Spirit." 2. To pray every Sunday for all the Members.
MEMBER'S CARD.—A Member's Card will be forwarded when a Name and Address are sent (enclosing 1d. stamp) to the Rev. J. WORTHINGTON-ATEIN, 10, Paternoster Row, London, E.C.

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Over TEN MILLIONS OF PUBLICATIONS have been issued, all on the Holy Spirit. Recently Books, &c., have been sent to all C.M.S. Colleges abroad and all Theological Colleges in England, America, Canada, &c. Financial help is earnestly invited. Our funds are very low at present. Cheques crossed "National Provincial Bank."

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Chairman: E. Wright Brooks, Esq.
Treasurer: Hector Munro Ferguson, Esq.
Secretary: Miss E. Cantlow.
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OBJECTS OF THE SOCIETY.—To maintain children orphaned by the Massacres. To make the Armenian Widows self-supporting by disposing of their work.

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and made payable to Hector Munro Ferguson, Esq.,

Hon. Treasurer, by whom all donations are speedily and

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Water Beds, Invalid Chairs and Couches are lent to the Afflicted upon the Recommendation of Subscribers. SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. BAXLAY & Co., Ltd., Lombard Street, or by the Secretary at the Offices of the Society, Salisbury Square, London, E.C.

RICHARD G. TRESIDDER, Secretary.

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Apply to the Hon. SECRETARY,
61, CURZON STREET, MAYFAIR.

The Evangelical Cause in Poor Parishes.

AN APPEAL FOR ITS EXTENSION.

DEAR FELLOW-READERS,

My parish is situated in a poor Pottery district, where the Evangelical cause amongst the people of the Church of England is represented by only two or three churches amongst a teeming population of 100,000 persons. In addition to the abundance of ritualistic churches, the Roman priests are carrying on a persistent propaganda, their representatives soliciting from house to house.

My own parish numbers 12,000 souls, and our Church, passing through a financial crisis, can do no more than help to support one lay-reader only. We are far from being able to embrace the opportunity which the parish affords for out-and-out evangelical propaganda. We have just finished a big parish mission, resulting in much awakening of interest, and valuable work could be done in hundreds more of the open houses of the poor if we could support an additional lay-reader of the right kind. Such a one (college trained) is now available if funds can be found for his maintenance. I am a member of the Evangelical Alliance. All worldly methods of raising money—such as dances and card-parties—have been renounced. Will some of my fellow-evangelicals come to the aid of the cause in a time of crisis and need? Help will be gratefully acknowledged by
Your servant in Christ,



St. Paul's Vicarage,
Burslem, Staffs.

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AUG 18 1896

The World Mr. Speer.
Evangelisation Movement.

"For a great door and effectual is opened."—1 Cor. 16: 9.



In view of the fact that there is an open door throughout the world for the entrance of the Church with the message of the Gospel, it is necessary to co-ordinate the Missionary efforts of the Church, and extend them until the whole field is occupied. To attain this end it is proposed:—

- I. Accurately to describe the area to be covered, to show where is the open door, to appraise what is required for this work. Such information to be supplied by the various Protestant Churches and Societies.*
- II. To collate and sift such information, and secure its presentation to the whole Church of Christ.*
- III. In co-operation with the Churches and Societies to indicate what fields of labour and forms of service can be best taken up by each of them, thus economising and utilising the powers of the Church to the utmost, so that the gospel may be speedily proclaimed throughout the whole world.*
- IV. In co-operation with the Churches and Societies to bring these facts and measures before the Churches in such ways as to secure the personal and material*



forces required for the complete Evangelisation of the World.

V. To interfere in no way whatever with the particular work and management of any Society.

To secure these results it is necessary to bring the various missionary societies into some organisation for conference and co-operation, and it is recommended that every effort be made to have this proposal carried into effect at the ecumenical Missionary Conference of 1910.

The above are the proposals carried unanimously at a meeting of delegates of the undermentioned societies, and to be submitted by them to their respective committees for approval:—

Church Missionary Association

China Inland Mission

London Missionary Society (Victorian Auxiliary)

Methodist Foreign Missions

*Presbyterian Church of Australia
(Foreign Missions Department)*

Victorian Baptist Foreign Mission.

HORACE E. WOOTTON,

Convener.

*Melbourne, Victoria,
29th June, 1908.*



THE COMING UNITY

A Sermon Preached in
THE FIFTH AVENUE BAPTIST CHURCH
New York City

By

REV. CHARLES F. AKED, D. D.
Sunday morning, December 20, 1908.



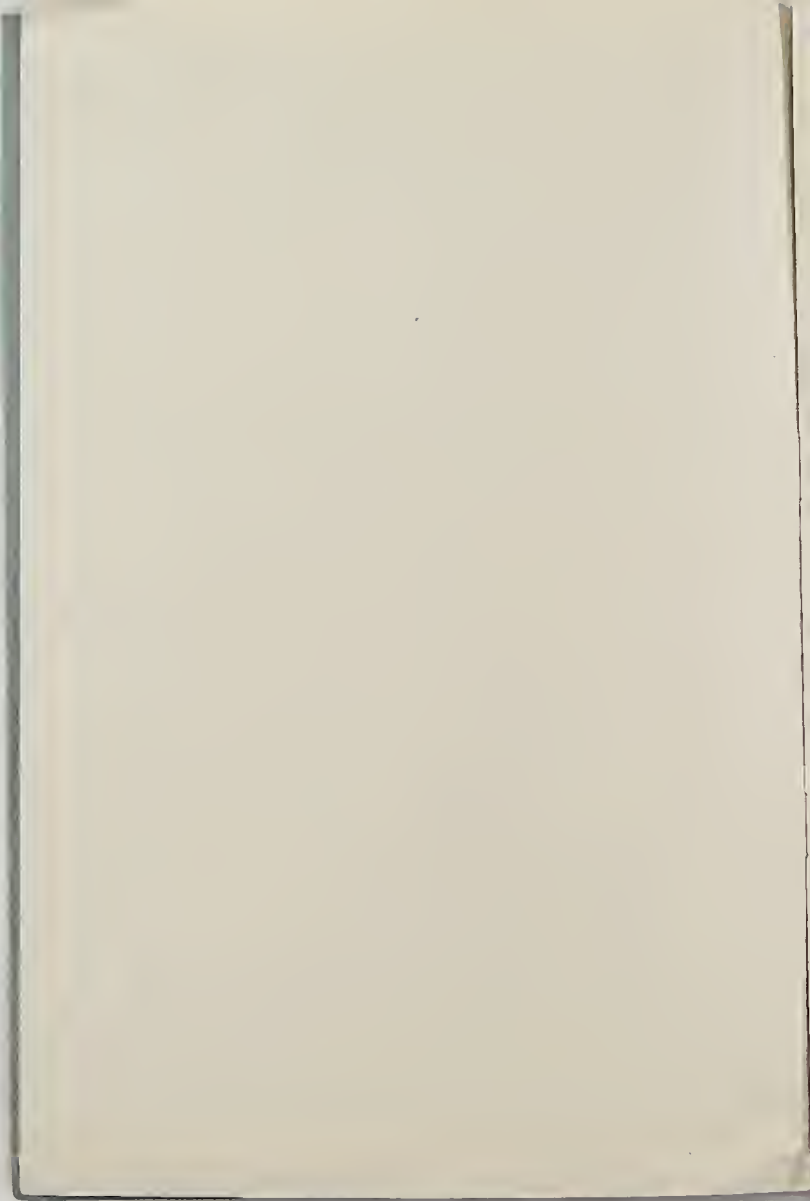
THE COMING UNITY

A Sermon Preached in the Fifth Avenue Baptist Church,
New York City

By the REV. CHARLES F. AKED, D. D.

Sunday morning, December 20, 1908.

COMPLIMENTS OF
EDGAR L. MARSTON



THE COMING UNITY.

They shall become one flock, one shepherd.—John 10; 16.

Those of you who still read the Scriptures in the Authorised Version make the Holy Spirit responsible for many things of which a moderately good man or woman would be ashamed. It becomes a fair question whether superintendents and teachers of Sunday Schools who place King James' Version in the hands of their scholars are not incurring the censure pronounced upon those who love darkness rather than light, even though their acts are not evil and though their motives are pure. With so many modern and improved versions open to their choice, the "English Revised Version," the "American Revised Version," the "New Testament in Modern Speech," the "Twentieth Century New Testament," and others, it is more than strange that people who love their Bible should be content to remain ignorant of some of its deepest meanings.

If you read this text in the Authorized Version you find ascribed to our Lord a narrowness of which His divine nature was incapable. If you accept it as a veritable saying of His you are back in the atmosphere of the old intolerant, persecuting days. In the Authorized Version Christ is made to say that "there shall be one fold and one shepherd." It was impossible for Him to say such a thing—at least I feel it to be impossible. I should have to be taken to pieces and put together again, my whole intellectual and spiritual make-up transformed, before I could understand our Lord saying anything of the kind. If there is to be only one fold, then the proper and immediate question is, Which fold? If one is the right fold, others must be wrong folds or no fold at all. Is it then the Baptist Church, or the Methodist, or the Presbyterian, or the Episcopal, which is the right fold? Is it even the Protestant, or the Catholic? And how dreadful it must be to find one's way into the wrong fold,

which after all is not a fold at all! Such considerations justify the most tremendous efforts at proselytising. And I do not wonder that in human history they have seemed to justify the most outrageous persecutions. Happily, there is no need for us to place our head beneath the yoke of such a tyranny. Christ said that there should be one "flock," not one "fold." There are many folds, ecclesiastical and non-ecclesiastical, Episcopal, Presbyterian, Independent, Catholic, Protestant, and folds that are known by none of these names, and yet there shall be "one flock, one shepherd." In plain words, Christ said, "Other sheep I have which are not of this fold: them also must I lead, and they shall hear my voice; and they shall become one flock, one shepherd." There has never been the least justification for translating the word *fold*. The person who has known as little elementary Greek as is taught in a High School has always known that the word meant *flock*. And I am afraid that nothing but ecclesiastical bias has been responsible, first, for putting the word *fold* there, and second, for retaining it.* Let us take our Lord's words as our Lord meant them. He looked forward to the time when all who named themselves by His name, though they were gathered into different folds, should be one flock, with Himself the one Shepherd.

I have chosen to speak to you this morning about the coming unity amongst religious people, and this for two reasons:

First, because "the time draws near the birth of Christ," the season of good will. In England ten or a dozen years ago some of us agreed that on one of the Christmas Sundays, the Sunday before or the Sunday after Christmas Day in each year, we would preach upon the characteristic teaching and life of some denomination the furthest removed from that to which we belonged, and we would say everything we could think of that was good about this denomination. We left ourselves free to select the denomination from which we differed most profoundly, but we covenanted with each other to omit all the negative propositions, to say nothing about the points

*The same word is found in the following New Testament passages; Matthew 26; 31. "I will smite the shepherd, and the sheep of the *flock* shall be scattered abroad." Luke 2; 8. "And there were shepherds in the same country abiding in the field, and keeping watch by night over their *flock*." 1 Corinthians 9; 7. "Who feedeth a *flock*, and eateth not of the milk of the *flock*."

wherein we differed, and only to bear testimony to the virtues and excellencies and graces of that particular Church. We felt that the Church and the world would be the better for a growing appreciation amongst Christians of forms of goodness different from one's own.

The other reason for asking your attention to this subject this morning is that there has just been held in Philadelphia the meeting of the first Federal Council of the Churches of Christ in America, and it is of the very first importance that people like yourselves should be familiar with the hopes which it represents. Three years ago, meetings were held in this city preparatory to the Philadelphia gatherings, meetings of men who were thinking and inquiring and planning and feeling their way. They called themselves then, modestly, an Inter-denominational Conference. Now they have met as a Council, a Federal Council of the Churches of America. Every one of the great denominations of Christians, except the Roman Catholic Church, has officially recognised the Council, approved its constitution, and accepted membership in it. It is not a federation of Churches, but of denominations. It is made up of delegates appointed by the denominations in their conventions. Each denomination is entitled to delegates to the number of one delegate for every fifty thousand members. *Thirty-three denominations are represented and eighteen millions of Christian people.*

I was accorded the very great honor of representing the Council in its last public meeting, a reception tendered to the delegates by all the Churches of Philadelphia. This compliment was not offered to me because of any service which it was in my power to render, but because it was desired to hear an English voice and have the world-wide view presented by one who had seen much of the work in other lands. For this movement for the federation of Protestant Christianity did not begin in America. It began in England many years ago. From the moment of the inception of the idea, long before the first Council was called into existence, it has been my happy fortune to be associated with the work, and I had a seat upon the Executive Committee of the National Council up to the time of leaving England. Representatives of the National Council of Great Britain have visited with great results South Africa and Australia, and the British move-

ment is influencing the life of the Churches there. It would not be surprising if, with characteristic audacity, the Englishman claimed some credit for the birth and growth of the movement here. And if he were so daring you would have your answer ready: It is not the first time in history that on this continent you have outgrown your progenitors and bettered their instruction!

One does well to speak within the bounds of sane and reasoned forecast. Yet it would be difficult to exaggerate the importance and the promise of this Council. It stands for the greatest effort toward the unity of Christendom which Christendom has seen since it first stood divided against itself. And I believe that I shall be chargeable with no fantastic exaggeration, but only possessed of the pre-vision of a daring faith, if I declare that in the magnitude of its blessing it may represent the greatest gift which America has yet given to the world.

It is fitting that such a service of mankind should be rendered by this great land. Consider the negative advantages which this country possesses as compared with England, the home of the idea and the mother of the Council. There is no State establishment of a Church in this country to hamper the progress of the kingdom of heaven, and debase religion most in the hands of its official chiefs. John Morley, "honest John," now Viscount Morley of Blackburn, has said that "the State establishment of religion has divided England into two hostile camps ever since the time of Elizabeth." And that witness is true. Mr. Bryce says that "of all the differences between the old world and the new, this is perhaps the most salient. Half the wars of Europe, half the internal troubles that have vexed European States have arisen from theological differences or from the rival claims of Church and State. This whole vast chapter of debate and strife has remained virtually unopened in the United States."* From this point of view the way is clear in this country. In England strength has been spent in conflict. The federation of the Churches is a federation of the Free Churches only. The Established Church remains outside. Sacerdotalism and Sacramentarianism have their home inside the Established Church. The Free Church Councils have had to exhaust themselves in expounding the Scriptural idea of the Church.

* "The American Commonwealth." Vol. 2, p. 570.

Where Christ is, there His Church is, and there is His kingdom and His power and His glory. England has witnessed the humiliating spectacle of her greatest son, Gladstone himself, standing, as it were, cap in hand knocking at the doors of the Vatican, asking the Pope to recognise the validity of the "orders" of the Episcopal clergy. From a thousand platforms the Free Churchman has had to protest that the "orders" of any lay preacher on a village green, or city missionary in a crime-cursed slum, or teacher of an infant class in a Sunday School, or of a godly old woman in the pew, are as valid as those of any Bishop that ever sat in St. Augustine's chair. While one-half of the religious life of the nation has been asserting the doctrine of a visible Church, an apostolic succession, and a sacrificing priesthood, the other half, the Free Churchmen of the country, have been asserting the God-given right and power of every human creature to come direct to a crucified and risen Christ without the intervention of Church or priest or rite. These are not living issues in this country. In Mr. Bryce's words, "This whole vast chapter remains virtually unopened." The Episcopal Church is represented in the Federal Council. Conflict may lie before us, but not conflict with each other.

Positively, the field which America presents for this vast experiment in Church unity shows to yet more signal advantage.

The method which the promoters of unity have adopted is that of federation, and federation is the method through which the American genius of liberty expresses itself in governmental institutions. This country has seen federation at work on a scale more magnificent than was ever before dreamed of in human history. The principle has been sorely tried, tried by secession and by war. To-day it is stronger for the trial. No good man or good woman can be thankful for the dreadful days which lie behind. Every good man and good woman can be thankful for the good that has come out of them, for the demonstration given to this nation and by this nation of God's effective purpose in bringing light out of darkness, order out of chaos, and causing the wrath of His enemies to praise Him. He is a poor American who does not believe that the greatness of this country has yet only reached its dawn.

Federation, then, is the method chosen. And this method does not demand uniformity of creed, identity of worship, or a single organisation. No attempt is made to interfere with the autonomy of any Church or of any body of Churches. None is made to touch the doctrine, the discipline, the polity of any. Neither is there any attempt made to minimise in discussion the conscientious differences which separate Churches and denominations. It is perceived that many of these barriers between Churches are breaking down at the top and wearing thin in places, so that already good men and true can shake hands across them, and through them a brother can feel the beating of a brother's heart. Yet it is recognised that there are convictions tenaciously and honorably held, loyally and lovingly proclaimed, and that these for the time being mark off denomination from denomination. Such differences exist for good and not for evil. That may not be your opinion, yet I beg you to think about it. I am quite sure that it is true. To every one of the great historic denominations has been entrusted a special truth, or a special way of holding and presenting truth, which fastens upon the denomination the obligation to go on living and working until the truth for which it stands has been absorbed by the whole Church of God. Not until it has delivered its message, borne its witness, done its work, should it be allowed to pass away. For the message and the witness and the work of all are needed. There is no one point of view from which you could see the whole of this building, small as it is. If you could see the whole of the outside of it, you could not at the same time see the whole of the inside! There is no one point of view from which up to the present time the Church has been able to see the whole temple of truth. Every point of view has been needed. In an army it is impossible that all should be cavalry, or all infantry, or all artillery, or all engineers. The commander knows the value of *l'esprit de corps*, but who is there who does not know as well the value of *l'esprit d'armée*? Why should we, the question is an old one, mis-know one another for mere difference of weapon and of uniform. Every weapon shall be a good weapon if a strong arm wields it, and every uniform a good uniform so a stout heart beats beneath it.

Federation is not the only word which rings with the big-ness and bravery of the United States. I have just used the word "absorption." And if we say that federation is harmonious with the American spirit, we must go on to add that absorption is America itself. For the American is the product of absorption, and America is not so much a term of geography as of human spirit. This country takes of the restless, the aspiring, the ambitious, the young, of every nation. It absorbs Teuton, Celt, Scandinavian, Slav; and it produces, not an Englishman with a dash of the German in him, nor a Dutchman with traces of the Italian in his blood, nor some other peculiar person of that character; but America takes them all, and with her climate, her institutions, her life, that for which you have no name but "America," produces *the American*, a new person upon the face of the earth. And so I conceive of the Church of the future, taking from all the Churches, absorbing the best for which all the Churches have always stood, losing nothing that has been worth retaining, and doing in her sphere in America what America does in her own. As America has not lost in producing the American that which is best in the Englishman or the German or the Hollander, so the Church will not willingly lose the Episcopalian's reverence for order, the Presbyterian's demand for accuracy, the fire and fervour of the Methodist, or the contribution of the Congregationalist and Baptist to civil and religious liberty. And the product will be, not an Episcopalian Baptist, or a Presbyterian Methodist, but a Christian, without adjectives and without limitations, heir of all the Churches in the foremost files of time.

It is not difficult for me to conceive of a single Church exhibiting within its local limitations this type of Christian. For more than sixteen years I was minister of such a Church, and I am not able to claim any credit for its organisation and its spirit. Seventy years ago Pembroke Chapel was built in Liverpool for the ministry of a prophetic man, the father of the present Secretary of State for Ireland in King Edward's cabinet. Under its title deeds* the unbaptised are admitted to full membership on equal terms with the baptised. It is a

*Corresponding, I suppose, to the charter of incorporation of a Church in the State of New York.

Baptist church, you understand, associated like any other Baptist church with the Baptist denomination, practicing Baptism of adults by immersion, but admitting, as I say, the unbaptised on a common ground. There was nothing to require even that the deacons should be baptised, and, as a matter of fact, some of the deacons had not been. It was the first Baptist church in modern times to take this stand, but a great number of Baptist churches in England have followed its lead, notably the great church over which Dr. Maclaren presided in Manchester and that of which Dr. Clifford is pastor in London. My feeling is that there ought to be at least one such Church in every great city in this country. I do not say that there should not be more than one, but every city needs at least one. I do not at the present time discuss it from the point of view of the denomination, but it would be good to have such a demonstration of the possibility of Christian unity given in every important centre in the land. And the watchword of such a Church would be something like that which Charles M. Birrell proclaimed in Liverpool seventy years ago, that "the Church of God below should be as broad as the Church of God above," and that "the Church should not reject from her fellowship on earth those whom Christ will receive into fellowship in heaven."

And since I have said these things I may as well go on to tell you of a dream of mine. It is only a dream, and perhaps no sufficient number of persons are dreaming the same thing at the same time to afford any hope that it will materialise. "The dreams that nations dream come true and shape the world anew," but perhaps the dream of an individual counts for nothing. Yet, though it is only a vision, I will cherish it. For I have dared to dream of some great Temple of the Living God in this city of New York, wherein shall gather for worship all good men and good women who desire only to worship in spirit and in truth. It shall not be Protestant nor Catholic. It shall not even be Aryan or Semite. It shall be built, if you like, by a Christian and endowed by a Jew. It shall learn from the prophets of every name whom God has sent to every age and people. It shall hold fellowship with all who have purely lived and bravely died. It shall unite all who love for the sake of all who suffer.

John Wesley is usually regarded as orthodox enough for most of us. "I read," he says, "to-day part of the meditations of Marcus Antoninus. What a strange Emperor! And what a strange heathen! Giving thanks to God for all the good things he enjoyed—in particular for his good inspiration, and for twice revealing to him, in dreams, things whereby he was cured of otherwise incurable distempers. I make no doubt but this is one of those 'many' who shall 'come from the east and the west and sit down with Abraham, Isaac, and Jacob while the 'children of the Kingdom'—nominal Christians—are 'shut out.'" In this temple of my dreams many shall come from the east and from the west and sit down with Abraham, Isaac, and Jacob, and the children of the Kingdom, howsoever called, shall be in no wise shut out.

Let us return to the Council, its power to-day, its promise of to-morrow.

This one thing should be said. While we have talked of unity, and prayed for it, and planned for it, and worked for it, lo! unity is already here. It has come, like the kingdom of heaven, without observation. On the foreign field progress toward unity is amazing. The missionaries have realized the need, seen the opportunity, as wise men have responded to the clear call of duty. Divisions at home have represented facts; facts, that is to say, of historical development. Those "facts" do not exist in the foreign lands. There has been no need to transplant them or reproduce them. Some of the differences of organization in this country are due to sectional and historic causes. But there is no earthly reason why a southern Chinaman should be a northern Presbyterian, or a northern Indian should be a southern Baptist! Where a number of missionary organisations are represented in a given centre the monthly meeting is a meeting of missionaries, not of Baptist missionaries, or of Presbyterian missionaries, or of Methodist missionaries, but of missionaries pure and simple. Wherever united work is possible, united word is done. Without dictation from officials at home, without pressure from home, the missionaries are simply coming together because—why, because they are together, and that is all there is in it! Steps in the direction of the elimination of denominational characteristics wherever practicable are being

taken, for the simple reason that there is no ground for preserving them; and a literature will be offered to the converts in heathen lands which is not denominational, but Christian.

At home, the numerous, powerful, inter-denominational organisations bear witness to the same spirit of unity. Consider the American Bible Society, which has been at work for nearly a century. It has distributed eighty-two millions of volumes. Four times in its history it has made a systematic attempt to supply every needy home in this country with a copy of the Scriptures. The Bible Society is not denominational; it is Christian. Consider the American Tract Society, which has completed its eighty-third year. Its publications have been printed in one hundred and seventy-four languages. Its parish is the world. The American Tract Society is not denominational; it is Christian. Consider the Young Men's Christian Association, with its half million of members, with one in four of the college students of the United States on its rolls, with its railroad department, the second largest brotherhood in the world; and the Young Women's Christian Association, attempting the same kind of work for the young womanhood of the country. These associations are not denominational; they are Christian. And such organisations as the Young People's Society of Christian Endeavor, the Students' Volunteer Movement, and twenty more will appeal to you as evidences to your hand, even if unthought of until this moment, that the coming unity is not far away.

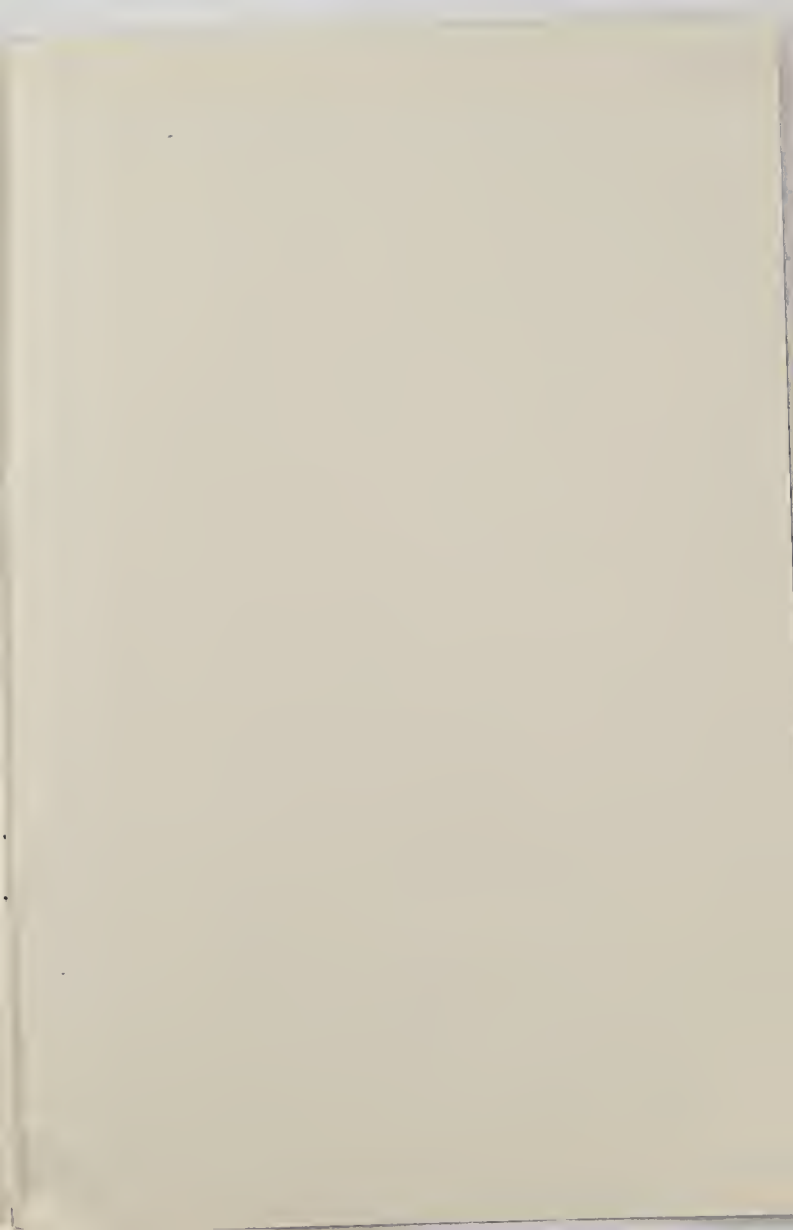
The value of the Federal Council considered only as a deliberative assembly must be very great. The delegates, you will recollect, are appointed by the denominations. There can only be one delegate for fifty thousand members. It is clear, therefore, that the picked men of the denominations, only those who occupy some position of prominence and influence, will stand any chance of election. In sheer weight of intellect such a company would bear comparison with any other deliberative assembly of equal numbers that could be brought together in this country. With what a voice of authority the Churches would speak if *the Churches* spoke as *a Church* and with one voice! There are certain things which depend for their accomplishment upon the belief of everybody that

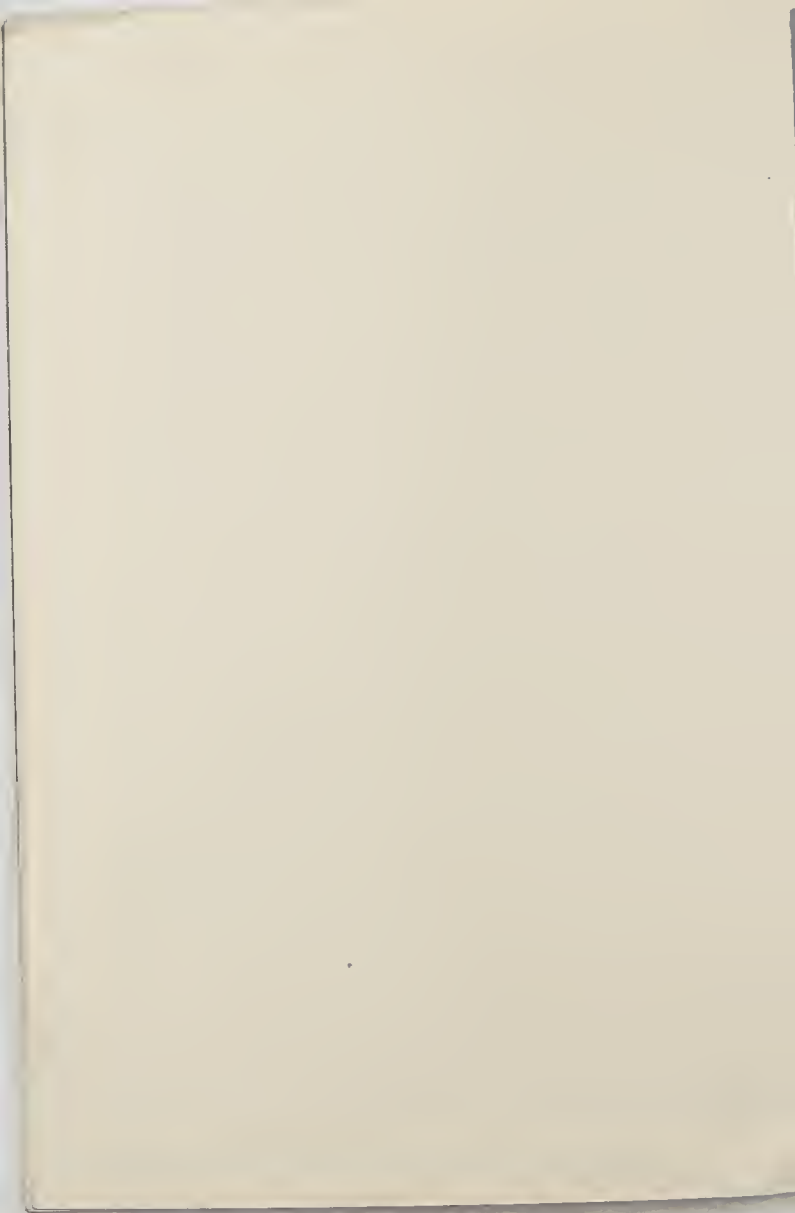
everybody else is thinking and feeling and ready to act in the same way. We have been made very tired sometimes by critics telling us what the Churches could do if they would. All that has been needed is the willingness on the part of everybody to do it! And those who were willing have been curiously held responsible for the unwillingness of the others! But now think of the value of a pronouncement, carefully considered and debated, by the picked men of all the Churches, realising the responsibility which rested upon them to speak in their organised and corporate capacity as the mouthpiece of twenty millions of Christian people. Think of their united testimony on such questions as Labor and Capital; the Right and the Wrong Use of Sunday; Laws of Marriage and Divorce, and the Sanctity of Family Life; the Enforcement of Law; Temperance, and the Prohibition of the Liquor Traffic; International Peace, and the Federation of the World!

I plead for your sympathy with the Federal Council of the Churches of Christ in America. I ask for your intelligent interest in it. I ask for more. You are people of light and leading in the Churches, of social position, and of wealth. I ask for your leadership in this movement. I pray you help it wherever you can; hinder it never. Do not take upon yourselves the serious responsibility of interposing the slightest obstacle in the way of its onward, triumphant march. But as you have prayed and do pray the Saviour's prayer "that they all may be one," so, I entreat you, let your thought and work and gifts tend to the realisation of this prayer. And whenever the appeal is made to you and the opportunity can be found or made—found or made—support the Federal Council and hasten the day of the coming unity.

Let me tell you a story. I said that the federation movement began in England. It did. But there were meetings of Englishmen held outside England which prepared the way for it. Nearly twenty years ago a number of preachers and influential members of churches held conference in Grindelwald, in the far-off Berenese Oberland, with a view to the re-union of Christendom. That was their modest and timorous project; not the re-union of the Free Churches of England; not even the re-union of Churches in Great Britain. Nothing

less than the re-union of Christendom would satisfy that handful of devout persons. They were kind enough to ask me, even in those early days of my ministry, to join them, and I accepted their invitation, though that dash of commonsense which is the misfortune of my birth told me that it was magnificent, but not war. Well, we gathered together there for several successive summers, under the shadow of the Wetterhorn; and we did not re-unite Christendom! We prepared the way, however, for the Federation of the Free Churches of England, and there is, perhaps, a direct and vital connection between the Grindelwald Conference and the Federal Council of the Churches of Christ in America. But to my story: One Sunday evening Père Hyacinthe preached to us. I can see the scene again. The poor little Zwinglian Chapel, with its white-washed walls, squat, ugly, with its oil lamps, reeking atmosphere, and the perspiration pouring down our cheeks, and perched on the top of the wall, in the egg-shell pulpit, his shoulders bent lest his head should strike the roof, the gigantic figure of the Père, once the most famous preacher in Europe, the favorite preacher of Pope Pious IX, before he seceded from the Roman Catholic Church and with Dr. Dollinger attempted to found the Old Catholic Communion. And the very walls quivered under the impact of his eloquence as he declared to us—he spoke to us in French, but even those who could not follow his passion felt that he spoke as one inspired—*“In the sixteenth century, the Church saved Christianity by separation. In the twentieth century, Christianity will save the Churches by bringing them together.”* The prophecy is being fulfilled in our midst. The Churches need to be saved. Not denominationalism will save them, but Christianity. Christianity will save the Churches by bringing them together. And I would have you look forward hopefully, longingly, to the day when the other sheep Christ has, not of this fold, shall hear His voice, and, however many folds there may be, “they shall become one flock, one shepherd.”









"CHRISTIANITY CHRISTIANIZED."

BRIEF ADDRESSES
UPON
THE GREAT REVOLUTION
IN
MODERN CHRISTENDOM

REV. THEODORE HEYSHAM, Ph. D.

NORRISTOWN, PA.

FIRST ADDRESS

"The Rediscovered Lost Prayer of Christ"

REVISED FOR THE PEOPLE

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THEODORE HEYSHAM.

THE REDISCOVERED LOST PRAYER.

"Father, I pray Thee . . . that they all may be one."—John 17: 20, 21.

Prayers are prophecies of the future. This last great prayer of Jesus is a prophecy. There was a day when it lived 'n the hearts of the disciples. Pentecost made it a reality. The Kingdom of Heaven was at hand. They all were one.

The intensity of the enthusiasm conquered. Flesh and blood made one supreme effort and won. If life could be determined by one effort men would be angels. It is because life's conquest is determined by "patient continuance in well-doing" that men fall below the man. Rival factions, robber synods, forged decretals, sectarian battles, kingdoms of this world bury prayers, break prophecies, destroy brotherhood. It was thus that the prayer of Jesus was lost to human consciousness.

But ideals, once planted, are as immortal as man. The man and the ideal are inseparable. The great central character of human history comprehends the great central ideal of humanity. The name of Jesus stands above every name because His ideal is over all. Blur the name, obscure the character, and the ideal loses its power. Reverse the process and the ideal stands out clear to human consciousness. The persistent search after the character of Jesus Christ has led to a rediscovery of that prayer which has been lost for ages—the prayer of Jesus for unity.

I. CHRIST'S PURPOSE—A KINGDOM.

The great impress of that Character is an impress of love. Jesus Christ stands supreme in the realm of moral character and life. His life was a life of loving fellowship with men. He taught His disciples to love one another. He told them if they did love one another the world would know them to be His disciples. Rising out of the influence of the life of Jesus the dominating note in human society has become the note of love.

The great purpose for which Jesus Christ gave His life was that there might be realized on this earth a kingdom of brothers, a kingdom in which righteousness, peace and joy in the Holy Ghost should prevail. The law of the life of Jesus Christ and the law which He sought to inculcate in others was a law of brotherhood. When the Priest and the Levite passed by the man stripped of his raiment, Jesus pointed to the Samaritan as the man who had within him the elements of brotherhood. When John would call down fire upon the Samaritans, Jesus said: "John, you do not understand the nature of the spirit you are harboring in your soul. You are cultivating a

spirit of hatred and of murder; you should be cultivating a spirit of love which expresses itself in human sympathy and brotherhood.'

Here then is a fundamental truth. *Whatever violates the law of brotherhood violates the law of Jesus Christ.* Whatever in our churches, the ordinances in the churches, the ministries which have grown up in connection with organized Christianity, whatever in all these things antagonizes the spirit of brotherhood antagonizes the spirit of Jesus Christ. The church, the ordinances, the ministries are means to an end. The great end and aim of organized Christianity is a kingdom of brothers.

The test of every action put forth in the name of Christ is this: Does it make for brotherhood? Does it bind men together or keep men apart? By this test the character of life is to be determined. Whatever unifies men; takes away barriers, is in harmony with the law of Christ. Whatever disintegrates, keeps men apart, creates prejudice and engenders strife, is destructive to the law of Christ. To mould all men into one great brotherhood was the great ideal for which Jesus Christ gave His life.

The conscience of Christendom is disturbed. The Christ ideal is inseparable from the Christ. To reject the ideal is to reject the Christ. And Christians are rejecting the ideal; refusing to be one; turning away from brotherhood. Dr. McGarvey, who recently forsook the Episcopal Church for the Catholic, is not a sinner above all others. He is simply a conspicuous illustration of a universal sin in the churches.

That universal sin is *exclusiveness*. John hurled his scorn at it. Jesus broke down the middle wall and rent the veil. Paul defied the circumcising herd. The sin abides. Dr. McGarvey wants the inner and outer courts preserved. The Society of Friends close their ears to "hirelings." The rest of us are equally hard of heart.

This exclusive idea crept into the church very early. Peter was the prince of the apostles. The prince had exclusive privileges. Like the old idea of the divine right of kings, it is a fiction of the imagination. But when the empire became Christian fictions were realities. The religion of the emperor became the religion of the empire. Church and empire were one. When an exclusive church was backed up by an exclusive empire, to trespass meant death.

The Great Reformation changed relations but not the principle of exclusiveness. Instead of church and empire there were churches and states. But brotherhood was forgotten and Christ turned into an approving witness.

The persecuted of every church fled to America to get away from each other. The colonies were exclusive. It was stay out, suffer or bow down. Finally through sheer necessity the exclusive idea was broken down in civil relations. The advancing spirit of freedom spread all over the world. The colonies were caged. State churches were caged. That remnant of the brute in religion—exclusiveness,

was caged. There is no violation of physical life because of religious beliefs anywhere in the civilized world.

But a *new method of intolerance* developed. The churches discovered a way of evading the law. They were compelled by civil law to live together in harmony. They decided, however, to keep a full-blooded, well-developed bull-dog for exclusive purposes at the door. It is make peace with the dog or stay out. Religious inhumanity has been driven to bay and shut up securely within the churches. The imperative duty is to drive inhumanity to the desert and to open wide the doors to human brotherhood.

II. THE TROUBLED CONSCIENCE.

The rediscovered lost prayer of Jesus has roused the conscience of Christendom out of sleep. Christians are troubled at the sad spectacle. They are saying: "Jesus Christ, our Master, prayed that we might be brothers. We have been to each other as the bitterest of enemies. We are unreconciled to-day and our doors are locked securely against each other. We have been excluding one another until the family of God is divided on earth. We have forgotten the prayer of our Master." The great leaders are crying aloud, "Take away the brute exclusiveness from the doors of the house of God."

DEAN FREMANTLE, of the *Church of England*, said to the students of Harvard University: "There is nothing which hinders the social progress of the church so much as our divisions." "Unity and unity which can be seen and recognized is an imperative demand."

DEAN HODGES, *Episcopal Theological Seminary, Cambridge, Mass.*, says: "The problems which perplex us are still unsolved chiefly because the great Christian forces cannot or do not work together." "It is of no avail to point to our general spiritual agreement and to our invisible union. When that agreement and union are real enough to amount to something they will certainly bring us together."

PROF. CHAS. W. SHIELDS, *Princeton Theological Seminary*, pointedly says: "The so-called Christian unity of the invisible church does not meet the social exigency of the churches." "The invisible unity must become visible."

DR. FLOYD W. TOMKINS, *Rector of Holy Trinity P. E. Church, Philadelphia*, says: "We are not truly brothers. Christianity is divided up into hostile camps which not only have little intercourse with one another, but are actually ready to attack each other."

PRES. HENRY M. BOOTH, *Auburn Theological Seminary*, speaks to the heart: "I am a Presbyterian, not only by birth, but also by conviction. But I do not expect to be a Presbyterian nor anything of the kind in Heaven. And as my sun grows larger and more mellow toward its setting I would gladly exchange everything that is not essentially Christian for a few days of Heaven on earth in the unity and peace of the church of God."

PRES. WM. G. BALLENTINE, *Oberlin College (Cong.)*, cuts to the heart: "To most people it seems a far more hopeful undertaking to convert the heathen than to persuade Christians to give up their prejudices."

DR. AMORY H. BRADFORD, author of "*The Gospel for an Age of Faith*" (*Cong.*), says: "The divisions are all external. They are in most

cases the result of disloyalty to Christ rather than of loyalty to Him. They are the remnants of barbarism in the society that bears the name of Christ; they are the results of the paganism which conquered the church when it was supposed to have conquered Rome." "The church within the church during all these Christian centuries has been trying to slough off its heathen skin."

DR. GEORGE DANA BOARDMAN, many years pastor *First Baptist Church*, Philadelphia: "Observe with grief and shame the disunity of the organized church." "Taking everything into account I am inclined to think that sectarianism is the church's mightiest obstacle in her march to the City of the Foundations."

These witnesses are not novices; they are recognized leaders. Facing eternity they have borne testimony that they have given the best years of their lives to the defence of much that must die and ought to die speedily. With one accord they appeal for brotherhood, an inclusive church. They are heart-sick of exclusion.

III. THE VIOLATED LAW.

The rediscovery of that lost prayer of Jesus has revealed the fact that men have been trying to do through the centuries what God never presumed to do—force the conscience of man. "Believe what you are asked to believe or stay out" is the way the churches have been making proclamation to society. The method of the churches is opposed to the method of God. By just so much as a man is loyal to his sect by just so much is he cut off from the possibility of loyalty to universal brotherhood.

Of course, it will be asserted, that the church is a *divine institution*. Let it be so. It is no diviner than God. And God never violated human rights. The church can claim no rights for itself which God denies to Himself. However divine the church may be it is subordinate to God. God does not create an institution to reverse the order of His creation. Freedom of conscience is the inalienable birthright of the human soul. The freedom which God gave to man can never be taken away from him by any institution, not even a church. Whenever a church seeks to interfere with the freedom of man it departs from its divine mission and violates the rights of man.

The divinity of the church must rest upon the divinity of its life. Fruit is the test of fact. As love to man was declared by Jesus to be the final and ultimate test of love to God, so brotherhood realized is the final and ultimate test of the divinity of the church.

The church is not only a divine institution entering into the realm of human rights. It is also a *social institution* entering into the realm of human brotherhood. The churches in the name of the church radiate into human society. Social means are employed to attach the outsider to the organization or to have the stranger come in to worship. Social ties are established; friendships formed; human relationships begotten.

Then comes the crisis. The individual conscience comes face to

face with the corporate conscience of the church. If the individual conscience harmonizes with the corporate conscience all is well. If there is conflict, the whole order of social life is jeopardized for the individual. The brute exclusiveness has no conscience. Through the centuries he has seen families rent asunder; home ties broken; friendships dissolved; yet he is true to his church. And the church has appointed him to violate the laws of life, brotherhood and love, and to be dumb to the last prayer of the Master, "Father, I pray thee that they all may be one."

Do you ask, how this is possible? The answer is ready. We will follow the method of the legal fraternity and suppose a case. Suppose I am rector of an Episcopal church or pastor of a Presbyterian or Methodist or Lutheran or Reformed or any such church and a member of the Society of Friends visits me with a view to admission. I tell him that he must be baptized with water; take bread and wine after I have prostrated myself before them or blessed them. But he says: "I love God and Jesus Christ and righteousness. My family and friends are all with you. I also would like fellowship, but my conscience does not approve of the material forms." Then as a faithful servant of the church I must say: "You cannot enter here."

Suppose I am pastor of a Baptist Church. An Episcopalian or Presbyterian or Lutheran or Methodist or Catholic desires admission. I inform them that they must be baptized. "But," they say, "we have been baptized upon a profession of faith and not in infancy. Must we be baptized again?" To which I must say: "Yes, we do not recognize your form of baptism as baptism. You must be immersed." "But," say they, "our consciences do not approve. We cannot conform without feeling ourselves to be hypocrites. We would like, however, to be in the fellowship with our family and friends." Then I must respond: "I am very sorry, but you cannot enter here."

The Roman Catholic and the Society of Friends are equally cruel. One excludes for one reason; the other for another reason. The sacred relations of life joined to love for God and Jesus Christ count for naught. From A to Z the sects all make the final and ultimate test of Christianity to rest upon a material symbol or the lack of it.

The picture of that excluded, sorrowful multitude is pathetic. They go away saying: "We thought the churches were for those who loved God and believed on His Son. We love and believe, but we have been told we cannot enter. Can it be that Jesus would shut us out?"

And with burning heart and troubled conscience the Christian leaders lift up the appeal to heaven. "Is there no balm in Gilead? Is there no place in all this earth where a man can be in fellowship with men and worship God as a free man? *Is there no place where*

a man can minister as priest or rector or pastor or speaker without violating the law of human brotherhood?" The silent heavens make answer: "None, absolutely none."

Do you think the case overdrawn? Then hear Dean Fremantle: "Wherever systems and ordinances are considered to hold an absolute position, they become dangerous to the Christian life." As an ardent churchman, he nevertheless feels that the "superstitious, sectarian and tyrannous conditions imposed upon the ordinances of baptism and the Lord's Supper may justify men in declining their use altogether."

For what purpose was the church established and the ordinances of baptism and the Lord's Supper instituted? Was it not to help men climb the ladder of life to God? But the church has become the churches and the ordinances have become *barriers and burdens*. Were they not made like the Sabbath for man but have we not tried to make men for them? There is a legend of one Procrustes by name. He had a bed. Whoever visited him was assigned to that bed. If too long, the man was cut off. If too short, stretched out. The man to sleep in that bed must fit the bed. Procrustes has had many imitators. The Pharisees sawed men off or stretched them out to fit their ideas of the Sabbath. Jesus denounced them. If He were here to-day, He would say to these Christian Pharisees: "The church and her ordinances were made for man but you have tried to mutilate the consciences of men to fit your forms. Brotherhood is superior to baptism and conscience more sacred than bread and wine. Woe unto you sticklers for forms and ceremonies? Ye too have neglected the weightier matters of the law, judgment and mercy and faith."

Prof. Rauschenbusch, a Baptist, boldly declares: "This Christian ceremonial system does not differ essentially from that against which the prophets protested; with a few verbal changes their invectives would still apply." Let anyone make the test. The truth will be apparent. Then turn to the words of Micah about what the Lord requires. The words of Jesus will be full of illumination: "This is my commandment, that ye love one another as I have loved you." And the prayer of Jesus will appeal to the heart for fulfilment, "Father, I pray thee that they all may be one."

Prof. Shields, of Princeton, asks the question, "Are we never to see the so-called Christian denominations combining as united churches in one church?" This heart-searching question is for us to answer. Christ prayed that such might be the realized life of those who professed to follow Him—"All one." A kingdom of brothers.

"CHRISTIANITY CHRISTIANIZED."

BRIEF ADDRESSES
UPON
THE GREAT REVOLUTION
IN
MODERN CHRISTENDOM

REV. THEODORE HEYSHAM, Ph. D.

NORRISTOWN, PA.

SECOND ADDRESS
"Twenty Centuries After Pentecost."

REVISED FOR THE PEOPLE

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TWENTY CENTURIES AFTER PENTECOST.

"All with one accord in one place."—Acts 1: 1.

Christianity presents a *paradox*. A religion designed by its founder to make men brothers has become an obstruction to human brotherhood. The Church Historian blushes at the record and recoils as he attempts to classify the factions. The Philosopher asks: "What is Christianity?" Christians of a former age would disown those of the present. And the fathers still put the children's teeth on edge.

Lessing's challenge cannot be ignored. "The Christian Religion has been tried for eighteen centuries, and the Religion of Christ remains to be tried." W. Boyd Carpenter, Bishop of Ripon, lecturing at Oxford, said: "There is a great shadow which follows every movement in the world and troubles it. Such a shadow waits upon religion. I shall venture to call it religionism. It is an absolute foe of all morality and of all true religion. It is religion de-ethicised."

Twenty centuries ago on the day of Pentecost the Christians of Jerusalem and vicinity were assembled in one place in one Spirit. Twenty centuries after it is impossible to find the Christians assembled with one accord in any city.

What a paradox! Twenty centuries after Pentecost it is necessary to plead with Christians for brotherhood; to plead for respect for the prayer of Christ; to plead for the "one accord" of Pentecost.

And the plea is not for uniformity. No! The plea is intelligent. Uniformity is a violation of God's law for life. The plea is for unity in variety and diversity in unity. The plea is for a welcome for every Christian in the folds of every Christian organization because he is a Christian. The plea is for the removal of exclusion clauses. *The plea is that Christians may not be treated as criminals or moral incompetents by other Christians.* The plea is for the realization of the Christianity of Christ—the Fatherhood of God and the Brotherhood of man.

I. THE SAD CONDITION.

Something is wrong. We all feel it. Dr. John C. Gibson (Presb.), in opening the Great Interdenominational Missionary Conference at Shangbai, China, in 1907, touched the "open sore of the world." He said: "There is one defect of which we cannot think without pain and shame. While planting the church we have also reproduced in China our unhappy divisions of Western Christianity. Will not this Centenary Conference set itself earnestly to right the wrong?"

And what is this wrong? Let me tell you. You remember a few years ago the Great Powers of Europe were contemplating a

partitioning of China, a dividing it up among themselves. The protest on the part of Christendom was mighty. What happens? This: *Those same churches that protested against the dividing of China among the nations have done the trick themselves.* Cuba, Porto Rico et al., shared the same fate. Each denomination or sect has agreed to take a certain section of the heathen country for itself. And of course stay out of each other's sections.

That looks innocent and charitable on the face. But look deeper. What is the result? This: The man in a Presbyterian division will be compelled to become a Presbyterian or stay out of organized Christianity or move into another division. The same in a Baptist or any other sectarian section. Instead of giving them the Gospel and allowing freedom of conscience, the sects have entered into an alliance to force them to eat a sectarian stone and be thankful for the stone. *That is a strange ethic which will allow a Christian to sell the soul of a heathen and chain him to a condition that would be intolerable slavery for himself.* If it won't make any difference to the heathen, why should it make any difference to the Christian sects at home? And if not, why this shameful spectacle of a divided Christendom?

In all candor, is it right? not even to ask, is it Christian? A distinguished clergyman in the East on being informed of the matter said: "Why I did not know anything like that was going on." Then dropping his head, he said, thoughtfully: "I do not like that." Most assuredly not! Honest men do not like immoral methods in work. No wonder Dean Fremantle declares that "an ecclesiastical conscience is a perverted conscience; it is sure to come into conflict at some point with straightforward morality."

The plea of China is pathetic. After having received the Christian impulse from America she sends back word to America praying that she may have Christianity and not Sectarianism. "Go home and tell your people to set us free," is the message that waits to be delivered to the Christians of America. For some reason it is preserved like canned goods for future use in the Centenary Missionary Conference Report. Perhaps the laity are not prepared to hear such a message. They are too bigoted. They prefer to spend \$240,000 to send 200 men to China and be dumb as to what was done. Perhaps; but if so, business men must have lost their business sense.

If something is not done, China will do something herself. One of the delegates to Shanghai says that Western China is on the verge of Christian Unity. Dr. John C. Gibson (Presb.) declared at the Shanghai conference, "There must be not less than fifty independent sections of the church in China. There can be no justification for the existence of fifty church bodies in China, and there is hardly any excuse for it. Chinese Christians feel, and not without justice, that the foreign missionaries are the sources and are the cause of the perpetuation of division."

Dr. Floyd Tomkins speaks feelingly. "We go on with our eyes shut, sending missionaries to foreign lands; each with his denominational bias, deliberately multiplying in new lands our hateful names of separation and distinction."

Perhaps the Christians of America feel like David Harum, that "a reasonable amount of fleas is good for a dog—they keep him f'm brocclin' on beln' a dog."

Why can't we send missionaries with the Gospel and make provision for freedom of conscience in sectarian formulas? Why repeat the travesty of religion by "compassing sea and land to make a proselyte?" Why? Because we can't persuade ourselves to drive the brute exclusiveness out of our hearts and out of our churches at home.

True, a division of territory is better than the old method of "every fellow for himself." *But it is a sad thing to be compelled to acknowledge that the best Christianity can present to the world is the spectacle of an armed truce of sectarians.* And this armed truce made at the sacrifice of the consciences of men called heathen. The best the sectarians can do is to say: "Baptists, you take that slice of territory. Presbyterians, you hold that section. Episcopallians, that is your portion. Methodists, you rouse things yonder. The rest do the same. Now, remember, stay in your own territories. Don't invade or you will be invaded."

Without a doubt the best is poor indeed. According to Boyd Carpenter, it is "the shadow of religion." Prof. Josiah Royce, of Harvard, speaking of "The Philosophy of Loyalty" observes, "that in history there has often been a serious tension between the interests of religion and those of morality. One of the greatest and hardest discoveries of the human mind has been the discovery of how to reconcile, not religion and science, but religion and morality." The present religious situation is witness to this truth.

II. THE PATHETIC CHILDISHNESS OF ACTION.

Some few years ago an effort was made to come to an agreement. Each party set forth the maximum of what it would give up. As one thinks seriously, he is reminded of how childhood perpetuates itself in manhood. Recall how we used to quarrel over what seems so trifling. Some boy would say, "Oh, go on. Give up. Let's play!" To which the reply was: "I won't. Let him give up. I'm not going to give up everything. He thinks I must always give up to him."

And those boys of old were as sincere and as serious as any sectarians of to-day. The picture of those Christians praying for unity is easily imagined. They are all praying in sincerity the same prayer, "O, Lord, bless thy people with peace and bring them into one flock with one Shepherd. Help those who have difficulty of yielding their wills. Help them to give up. Persuade them of their errors on certain points. O, Lord, our denomination will be true to thee. We will not give up."

You can see them rise from their knees. The Catholic says, "Brethren, the Church awaits to welcome you. Come and bow down and confess your sins." The Episcopalian straightens and says, "We are just as much of a Church as you are. We can trace our succession back to the Apostles." The Baptist joins in, "Our principles have been cherished thro the centuries and are the principles of the

Apostolic Church." The Quaker declares, "We have the witness of the Spirit." And so the vanity and boasting continue.

Finally the Catholic leaps into the arena. "I can give up every thing except infallibility. I can't and won't give up that." The Episcopalian squares himself, "I can give up all except the Historic Episcopate." In leaps the Baptist, "I can give up all except Baptism." The Apostle of Non-Resistance affirms, "I have given up about every thing except the benches and the fire." It is the principle of "the chip," "the ultimatum." A sect has no spinal column or, if it has, it never bends. It has become petrified.

Poor, blind guides that we are. We convert the loving Father into a tyrannical God. We turn our backs upon human brotherhood and address the Tyrant, "O God, we are defending thee and thy cause and we will not yield to these stiff-necked and unregenerate subjects."

And the loving Father has been calling down thro the centuries to our deaf ears, "My children, I do not ask you to give up respect for your consciences. I ask you to have sufficient respect for yourselves to respect the consciences of your neighbors."

Nothing can be more painful to the loving Father than to look upon His disputing, quarreling, unreconcilable children, listening to their defiant words, "I won't be one with him. I won't let him into my church. He don't do what I want him to do." And how grieved must the Spirit be as He fails to persuade them that it is better to be a brother than to be a master. For to be a brother is to be a master of one's self; like God, free in the midst of the free. In spite of our sneers at Rome about infallibility, every sect practices and holds to the same thing. *Every sect has some infallible thing, something that cannot be changed, not even to save love from death.*

The social unrest of the age makes the religious situation more serious. When class is arrayed against class and doubt and distrust are abroad, the bond which binds men in faith to God should be strong and secure. That bond is the Church. The Church? Sad as it is to be compelled to confess it, the Church has no organized existence. *The jargon of social systems is met with a jargon of sectarian systems, each in antagonism to the other.* In sullen silence the Labor Union and Capitalistic Trust are saying: "Go home and settle your own differences before you try to settle ours." Dr. Floyd Tomkins says with truth: "We talk about arbitration in labor disputes and with reason. But suppose some earnest striker should say to us, 'Here, you Christians, you are wasting millions of dollars because of your miserable divisions and you know it. Why do you not submit your differences to arbitration and get rid of them.' It would be an appeal hard to answer."

All oblivious of the cheap vanity and empty profession we keep on singing:

"We are not divided, all one body we;
One in faith and doctrine, one in charity."

"Not divided?" "One in charity?" It is false. We know it, and God also. How can it be true when, as Dean Hodges has pointed out, there are 147 rival sects each aspiring to be the supreme sect? Each stands forth with the "I am it" air of satisfaction. Each goes round with the feeling, "I am right. He knows I am right, but he is too stubborn to acknowledge it." No wonder that Father Taylor of the Roman Catholic Church prayed: "O, Lord, deliver us from bigotry and bad rum. Thou knowest which is worse. I don't."

III. THE HOPE OF THE FUTURE.

The immortal Goethe in his eighty-second year, said: "The mischievous sectarianism of Protestants will one day cease, for *as soon as the pure doctrine and love of Christ are comprehended in their true nature and have become a living principle, we shall feel ourselves great and free as human beings.*"

That is the principle, the principle of love. Long ago it was written, "Perfect love casts out fear." *Perfect love is possible only with perfect liberty.* A slave never can be a perfect lover. The God of law and the Father of Liberty ordained that when love came forth from the heart of a man, it should come forth from the heart of a man that was free. Out of the heart are the issues of life.

Bind free hearts together and you have the "one accord" of Pentecost, the prayer of Jesus realized "all one," the perfect love which casts out fear.

Exclude Christians from churches because they refuse to be slaves, drive them away because they insist on being free, demand sectarian allegiance as the privilege of fellowship, and brotherhood is impossible. And brotherhood is impossible because love is impossible, and love is impossible because freedom is impossible. Out of freedom springs love and out of love, brotherhood. Freedom, love, brotherhood is God's eternal order for life.

On whose authority are we excluding Christians from the churches? Certainly not on the authority of Christ, who said: "Come unto me, all ye that weary and heavy-laden are and I will give you rest; my yoke is easy and my burden is light. My yoke is love. It will make lovers of you and lovers for you."

Twenty centuries after Pentecost these immortal words are chiselled into sectarian marbles. They read like this over the church doors, "Come unto me according to a certain fashion if you want a royal welcome. I am very particular about forms and ceremonies. The only way you can come unto me through these doors is by obeying the laws of fashion fixed by this church." Ichabod! The glorious liberty of the sons of God has departed!

The *Sovereign God* of this universe *joined love with freedom.* Whenever love reigns in the human soul it is free. The holiest hour in human history was that hour in which God joined freedom and love together at the altar of sacrifice. Never with the sanction of God can freedom be separated from love. Churches may forbid the

bans. They may try to break the tie. They may place exclusion clauses in their creeds and hurl anathemas from their councils, but forevermore God's thunder will reverberate through the centuries, "What God hath joined together, let not man put asunder."

Churches must cease violating God's laws, cease violating vital relations, cease divorcing man from his conscience and man from man. The churches must obey the law of Jesus Christ, which is a law of brotherhood. They must recognize God's law built into humanity—freedom. Luther expressed it at the Council: "If you do not convince me by the witness of the Scriptures or by conclusive arguments, I cannot and will not in any wise recant; for it is a *perilous thing to act against one's own conscience.*"

All too long has Protestantism as well as Catholicism been insisting on men acting according to a manufactured, ecclesiastical, system-made conscience or be excluded from fellowship. *The day has come when we must make provision in God's church for brotherhood and conscience, unity in variety.*

The individual Christian must be respected in his conscience and welcomed into fellowship because he is a Christian.

The great historic brotherhoods likewise must be respected. The individual will not do violence to the historic brotherhoods and the historic brotherhoods must not do violence to the individual.

Church systems must have respect for God's eternal laws for the individual—freedom of conscience. Men who love God must have respect for God's eternal laws for the mass—brotherhood. We are members one of another. Like the members which God has built into one body so we are to be built one into the other. The union is to be vital if it is to be union divine. "The whole body then fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, shall make increase of the body unto the edifying of itself in love."

At the close of the Great Missionary Conference at Shanghai, China, Dr. Charles Goodrich said in prophecy, "I am dreaming of how our hearts are to beat as one heart as theirs must always do in whose hearts Jesus Christ sits enthroned." All hail the day when that dream shall become a reality! Then comes the holier Pentecost back to man.

"Then let us pray that come it may
(As come it will, for a' that)
That sense and worth o'er a' the earth
Shall bear the gree, an' a' that!
For a' that an' a' that
It's coming yet for a' that,
That man to man the world o'er
Shall brithers be for a' that."

"CHRISTIANITY CHRISTIANIZED."

BRIEF ADDRESSES
UPON
THE GREAT REVOLUTION
IN
MODERN CHRISTENDOM

REV. THEODORE HEYSHAM, Ph. D.

NORRISTOWN, PA.

THIRD ADDRESS
"The Liberating Lord."

REVISED FOR THE PEOPLE

ADDRESSES IN PRINT
ON
"CHRISTIANITY CHRISTIANIZED."

- I. "THE REDISCOVERED LOST PRAYER OF CHRIST."
- II. "TWENTY CENTURIES AFTER PENTECOST."
- III. "THE LIBERATING LORD."

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THEODORE HEYSHAM.

THE LIBERATING LORD.

"The Spirit of the Lord is upon me, because he hath anointed me" to be a Liberator.--L 4-18.

The poet captured the heart of humanity, when he said:

"For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by chains of gold about the feet of God."

This is an ideal dear to the heart rather than a reality. It is a dream, a hope, not a fact. Never will we be bound by chains of gold about the feet of God until we ourselves are bound into brotherhood by chains of love.

A divided brotherhood to the eye of man is not a united brotherhood to the eye of God. *He who refuses to fully fellowship with his brother on earth, thereby refuses to fully fellowship with his Father in heaven.* The Fatherhood of God rests upon the brotherhood of man. "He who loveth God loveth his brother also." "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "He who saith, I love God, and hateth his brother is a liar."

It is high time for those who are Christians to appreciate the truth of the Scriptures about "binding" and "loosing." Whatsoever is bound in love on earth is bound in heaven. And whatsoever is loosed from the bonds of love on earth is loosed in heaven. Discord on earth is not harmony in heaven. But love on earth is love in heaven.

I. A NEW CONCEPTION OF GOD.

The Spirit of the Lord is coming upon us. He is anointing us with the inspiration of a new power of vision. Like Moses, we endure as seeing Him who is invisible. At the pressure of a button "the sea gives up her dead" to carry the messages of America to the world. At the manipulation of a needle, "the heavens speak and earth makes reply." With the lifting of an arm to the ear the voice of a friend or loved one comes from afar.

Some day it will seem as natural to talk with God in the Garden as it did to Adam; to hear Him speak out of heaven as did Moses; to feel the thrill of His presence in the dark as did Elijah.

"Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing and nearer than hands and feet."

What man rising from his slumbers in the morning falls to observe God at work. That tireless worker and sleepless watcher fainteth not neither is weary. Humanity has caught the inspiration of His example and is exclaiming with Jesus: "My Father worketh hitherto and I work." Nothing is impossible. The earth is yielding subjection. And man! man knows to-day better than ever

before what a blessed thing it is to be a "laborer together with God."

A new day has dawned. The blind see. The deaf hear. Liberty has come to the mind. Intelligence sits upon the throne; not intelligence alone but intelligence with conscience. Heart and mind are learning to make one music as before. The faith of man is vital. It reaches to the heart of life. Old watchwords are dead. *The new faith* exclaims—"Tell me no more that God is. I know that God is. Tell me that *God is good.*"

The man whose moral ideal has been quickened is no longer content with a metaphysical God. Conscience has raised the temperature of life. The heart of humanity is larger. The needs of the soul are greater. *With every enlargement of the nature of man, there comes a corresponding enlargement in his conception of God.*

The man whose moral ideal has moved forward must needs reconstruct his ideal of God. Dr. George C. Lorimer's last message was—"I believe every age ought to shape and write its own theology." Twenty-four years ago Phillips Brooks said to the 9th Congress of the Prot. Episc. Church—"We hear much to-day about the new theology. It is not a name, it is not a thing to fear. If man is really growing nearer to and not farther away from God, every advancing age must have a new theology."

Whenever a new theology is denounced, think of Phillips Brooks. Whenever harsh words are spoken about the Historical Criticism of the Bible, remember the sainted Sabatier. It was he who said, the Historical Criticism of the Bible brought back Christ to earth as a brother. A false theology had removed the Christ of History from man.

A new vision of the Christ is cause for thanksgiving. He honors himself who is grateful for every new inspiration. A vital religion must be progressive. It is spiritual stagnation to sing "The old time religion is good enough for me." God is not dead. The mission of the Spirit is to lead into all truth. All too many Christians are saying by their actions "There's no more leading. I'm tired of being led." Against this arrested development the great Moravian lifts the ideal—"Jesus still lead on."

II. A NEW CONCEPTION OF MAN.

A gracious influence has come into the modern religious world. The study of Comparative Religion has reconstructed the program of Foreign Missions. Contempt for the religion of others has been replaced by charity. The scornful word yields to sympathy. The treasures of Egypt, the Sacred Books of the East, the literature of China—all speak to us in our own tongue of their ideals of God. We see that God has not left them without a light. They, too, have been "struggling upward in the night" "reaching out lame hands to God.

When they were strangers we treated them as enemies. Now that we know them better, we discover them to be brothers. Long ago Boyd Carpenter declared to the students of Oxford that "Contempt diminishes as we grow wiser." As we grow wiser we become more godlike. And God has no contempt for us. If he had we would never look up.

And how our conceptions of God enlarge as we enlarge our conceptions of brotherhood. The *most wonderful day* that will ever dawn upon this earth is that day when we allow ourselves to believe that "love never falleth."

The world of Religions is a revelation. It reveals the response of the human heart to the divine impulse. Here is the *Buddhist*. "O," you say "he is a miserable Heathen!" Gently, friend, he is a child of God. A juster judgment prevails. Test him. What has he accomplished?

He found Brahminism cold and loveless. He began to sow the seeds of love, to break up the hard caste system and to bind men into brotherhood. Go into his temple. See him fall upon his knees before the image of Buddha. Then remember that Guatama Buddha is acknowledged by all to be the purest character in history after Jesus Christ. Behold that little white image by the side of the image of Buddha. That symbolizes his hope of a future triumph of righteousness. Is it nothing that he loves and hopes? He has not faith in God. That is his weakness. But one day God will open his eyes to the source of his love and hope. Till then let us be thankful that he has been taught to love and to hope.

Now think of the *Mohammedan*—What did he find? He found idolatry and polytheism and drunkenness among the scattered Arab tribes. He has sown the seeds of faith in one, living, personal God. He has trained up the most temperate people in the world in the matter of intoxicating liquors. Local option is not an issue with him. He is a prohibitionist. That he has not the Christian graces ought not to blind us to what he has. His misfortune is his theology—"God's will is the law of right. I know God's will." Inhumanity is the logical consequence of its application. Armed with sword and Koran the Mohammedan went forth saying—"It is God's will. Submission or the Sword. The Koran or Death."

Christianity has not escaped the sin. *In every Church system the same theological dagger abides.* Every sect says to every other sect "Submit to what I hold to be God's will or be separated from me." Centuries ago it was "Submit or Be Persecuted." Mohammedanism said—"Submit or Die." Civilization is stopping "the unspeakable Turk." The State has compelled persecution to cease. Only the point of the inhuman wedge remains. But drive it in and back civilization goes to Barbarism—"Submit or Be Separated." "Submit or Be Persecuted." "Submit or Die."

Not God's will but God's character is the law of right. What God is is the authority for what God does. God appoints certain means to be used to help men the better to understand his character. When these means are used to defeat the purposes of God, God lays them aside. The Brazen Serpent, the Ark, the Temple are gone. Christian leaders are sounding a warning to us about Baptism and the Lord's Supper.

God's character is revealed thro the heart of Christ. The heart of Christ is a heart of love. Out of the heart are the issues of life. *Whoso looks upon a brother Christian with a spirit of separation in his soul hath already committed a violation of the spirit of love.*

Is it not barely possible that we may be repeating history? Jesus said—"Many will say, Lord, have we not done thus and so in

thy name?" And are we not priding ourselves that, in His name, we are insisting on obedience or separation? Do we not say—"Be immersed three times face forward or be separated?" "Be immersed three times face backward or be separated?" "Be immersed once or be separated?" "Be sprinkled upon with water or be separated?" "Omit all water or be separated?" It was a great thing in Israel to prophesy, to cast out devils and to do wonderful works. But Jesus said that many such would hear the message—"Depart, I never knew you." It is a great thing to stand for Baptisms, Historic Episcopates and Infallibilities. But it is a far greater thing to have the life and character of God incorporated in the soul. It is far greater to love a man as the Father in heaven loves him. It is greater to stand at a church door and say—"Who-soever cometh unto Him I will in no wise cast out."

We come now to the Jew. He holds faith in God, loves Him and looks forward to a kingdom of righteousness in the earth. Is not that much to be thankful for? But there is more. The liberating Spirit of the Lord is removing barriers between brothers. The Reformed Wing of the Jews is moving sympathetically toward the Christian. The Reformed Wing is seeking to "recast Judaism along the lines of a universal, ethical religion; doing away with all distinctive Jewish elements of the Synagogue symbolism, seeking a closer alliance with Unitarianism and Theism with the idea of forming a *new Church* and a new religion for united humanity."

The liberating Lord is working wonders. These two people separated centuries ago are coming together, the Jew and the Christian. Like two pendulums swinging to opposite extremes, they are swinging shorter and shorter. And some day they will come to rest at perpendicular underneath the loving heart of our common Father. Only last May a distinguished Rabbi, Leonard J. Levi, of the Synagogue of Pittsburg, spoke in two Christian Churches in the City of Brotherly Love—a Baptist and a Unitarian. And the burden of his message on that Lord's Day was the Song of the Angels over the cradle of Bethlehem—"Peace on earth and good-will among men."

Judaism is approaching Christianity thro Reformed Judaism. No test, rite or ceremony is necessary to enter into fellowship. The Christian may go in. And Christianity is approaching Judaism thro its Advanced Wing. There are no exclusion clauses at the door. The Jew may enter in. The prayer of Jesus binds them together. Both Jew and Christian can say, "Our Father."

The liberating spirit of the Lord is at work in Christianity. *Trinitarian* and *Unitarian* are coming together. Prof. Paine in his "Evolution of the Trinity" says, "Trinitarians are ready to declare themselves Unitarians in some good sense, and Unitarians are ready to declare themselves Trinitarians in some other good sense." Indeed the battle is no longer between Trinitarianism and Unitarianism. The great battle to-day is between Theism and Pantheism. A new foe to the Christian faith has revealed a common bond of sympathy. Both Trinitarian and Unitarian are Theists. Both find Christ indispensable. The Unitarian calls Christ divine. The Trinitarian calls Christ deity. But both Unitarian and Trinitarian

understand God thro the consciousness of Jesus Christ. Both alike go unto God by Him.

The experimental Christ has displaced the metaphysical Christ. Facts not names are important. Prof. E. H. Johnson used to say to the young theologians, "If you only would not misunderstand me! I would like to say that *Christianity does not consist in the form of a name.*" Pres. Hy. G. Weston continually reminded the embryo preachers that "Christianity is a life." Paul's idea is that Christianity is "a life hid with Christ in God." Christ is the incarnation of love.

Those misguided Methodist ministers deserve sympathy. In ignorance of conditions they are seeking to defeat the Hon. Wm. H. Taft for President because he is a Unitarian. Their actions are un-american, unmanly and unchristian. The Constitution, Ethics and the Gospel alike forbid such intolerance.

The Great Christian Leaders exhibit a far different spirit.

PHILLIPS BROOKS, the Great Episcopalian Bishop, said: "No union which will not include Peter, Paul, Origen, Athenasius, Augustine, Luther, Zwingle, Calvin, St. Francis, Bishop Andrews, DR. CHANNING (Unitarian), the Methodist and the Baptist on our street, no union which will not include all these ought to wholly satisfy us, because no other will wholly satisfy the last great prayer of Jesus.

BISHOP OZI WHITAKER (Episc.): "I do desire with all my heart co-operation with all those who love the Lord Jesus Christ in sincerity, by whatever name they may be called."

DR. DONALD SAGE MACKAY (Reformed): "What is the use talking about the fatherhood of God if we are not willing to realize our human brotherhood."

BISHOP JOHN H. VINCENT (Methodist): "I should not be true to my profoundest conviction if I did not confess to a serious regret that any sincere worshipper of our Father in Heaven should be entirely excluded from this fellowship." Protest at exclusion of Unitarians.

DR. AMONY H. BRADFORD (Cong.): "We have sung the same hymns and some of the best have been by authors whom we would not allow to sit in this conference." Irony at exclusion of Unitarians.

PROF. HENRY VAN DYKE (Presb.), in "Gospel for an Age of Doubt."—"The doctrine of the Trinity is for me the most conclusive explanation of the Divine nature. But if other men think otherwise on this point we are not therefore divided from each other or from the Christian faith. The question is one of metaphysics. It is not a question of religion."

PRES. W. H. P. FAUNCE, Brown Univ. (Baptist): "I at least would not wish to be a candidate for any heaven from which WILLIAM E. CHANNING and JAMES MARTINEAU (Unitarians) were excluded." "It is not so important to be sure that Christ is like God as it is to be sure God is like Christ."

DR. L. C. BARNES (Baptist) favored the admission of Unitarians, Universalists and Roman Catholics to the Inter-Church Federation Council.

HON. DAVID J. BREWER, Asso. Justice U. S. Supreme Court: "The man who could not work harmoniously with such men as EDWARD EVERETT HALE (Unitarian) and CARDINAL GIBBONS, in the struggle to better humanity, in my judgment, has not a clear conception of the spirit of the Master's final prayer 'that they all may be one.'"

Those misguided Methodists ought to take to heart the words of F. D. MAURICE. Maurice was a Trinitarian yet he said:

"The Unitarian may be much nearer the Kingdom of Heaven than we are. He may in very deed less divide the substance, less confound the persons, than we do. For I do feel myself that when I fall into an unchristian, heartless condition, I do divide the substance, I do confound the persons inevitably even tho I may be arguing ingeniously and triumphantly for the terms that denote distinction and union."

The Unitarian has forced the Trinitarian to recognize the divine worth of man. The Trinitarian fixed his eyes upon the evil. He said "I am a worm and no man," "I am full of putrefying sores and

there is no soundness in me." The Unitarian refused to so regard himself. He emphasized the good in man. Theology is more human and no less divine because of him. But Unitarianism in enlarging the heart of Trinitarianism has had its own vision enlarged. The Trinitarian can say to the Unitarian, "Brother, I thank you for making me a broader man." The Unitarian can respond, "Brother, I thank you for making me a higher man. I see more than I saw before. You feel more. We both have been blessed. We find God thro Jesus Christ and thro Jesus Christ we find ourselves to be brothers."

III. A NEW CONCEPTION OF CHRISTIANITY.

The birth of a new order is at hand. The liberating Spirit is at work. A movement is manifest in the Valley of Dry, Sectarian Bones. Order is evolving out of chaos. The Kingdom idea prevails. "The man who wants to be saved alone," says Prof. Henry Van Dyke, "is on the way to be damned." Dr. Hale caught the spirit and the vision at Mohonk, when he said, "Together is the 20th Century word."

After 100 years of Sectarian missionary endeavor in China, the cry goes up at the Shanghai Conference, "Let us fight the Lord's battle together!" The Lord's army is co-operating. The American Reformed and the English Presbyterian Churches unite for work in Amoy. In Manchuria, the Irish Presbyterian and United Free Church of Scotland join forces. English Baptists and American Presbyterians unite in educational work in Shantung. Northern and Southern Presbyterians do the same in Nanking.

Japan and the Philippines each have co-operative Christianity. In South India, the Dutch Reformed and the Free Church of Scotland, the London Mission and the American Board have formed an organic union.

After 400 years of endeavor in America, 30 out of 140 sects gather for united service. An appeal is rising for a larger charity. The sin of exclusiveness is daily bearing more unendurable. Coincident with the spirit of unity among the sects is the spirit of unity within the sects. Family reunions are in favor. Besides all this a *New Reformation* is observable. Kindred spirits are to be found in the most diverse sects. "I see the rise of a new religious order," said the Bampton Lecturer at Oxford, "the greatest that the world has known, drawn from all nations and all classes, and what seems stranger yet, from all churches."

The vision grows larger. Prof. Alex. V. G. Allen (Episc.) declared "While we are discussing the possible terms of Christian unity, the world is thinking of another and larger unity, the formula of which shall include the whole race of man." The Liberating Lord will not confine His activities to enclosures called "sacred" or lands called "promised." The Religion of Christ in the 20th Century is to be perfect love and perfect liberty.

"Morning, evening, noon and night,
'Praise God!' sang Theocrite."

"God said, 'a praise is in mine ear;
There is no doubt in it, no fear!'"

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CONTENTS OF THIS ISSUE.

Editorial Notes	1-3
Editorial—	
Denominationalism and Foreign Missions	2
The Christian School and Education	2-3
Contributed—	
Baptize With Water—Rev. W. I. Sinnott	4
Sabbath Evening—Emily J. Bryant	4
Mangum Presbytery—The Newest Home Mission Field—Rev. H. S. Davidson	5
Know Thyself—Rev. F. M. Hawley	5-6
Home Missions in Texas	6-7
Guidance—Catherine Torrance	7
Christmas at the Thornwell Orphanage—Rev. W. P. Jacobs	7-8
The Post-Pentecost Church—Rev. E. C. Murray, D.D.	8
A Forward Step in Our Synodical Work	8
Sunday School—Rev. H. G. Hill, D.D.	9
Missionary	9-10
Educational	11
Devotional	11-12
Home Circle	12-13
Church News	14-19
Marriages and Deaths	20
Children	21-23
Miscellaneous	24-27
Wit and Wisdom	32

EDITORIAL NOTES.

Preach Christ.

The Apostle tells us that as by one man sin entered the world, and death by sin, death hath passed upon all men in that all have sinned. Sin is any want of conformity unto or transgression of the law of God. The wages of sin is death. All the mental, moral and physical diseases of man are traceable to sin as the cause. The violations of law work all the wreckage we see of the bodies, and hearts, and lives of men. Obedience to law is everywhere and always promotive of sane bodies, sound minds and better lives. Godliness is profitable unto all things having the promise of

the life that now is and of that which is to come. Here then is the proper field for the labors of the minister who would rescue the bodies of men and at the same time their souls. The Lord Jesus Christ is the Saviour of the whole man to the uttermost. Accepting Him is the divine antidote for the ills of the body not only for time, but also soul and body from sin and death forever.

A Correction.

In the last Home Mission Herald Rev. E. E. Gillespie has an article on the subject of Two Policies in which he finds occasion referring to Wake County, North Carolina, to say: "There is not one Presbyterian church in the entire county outside of Raleigh, and but one there." This esteemed correspondent will be glad to hear there is now one church, and will be two very probably soon after the next meeting of Albemarle Presbytery. The Raleigh pastor, Rev. Dr. W. Mc.C. White is setting an example as a home mission worker worthy of imitation by many others who have never tasted and seen how sweet such services are. His church, he it said, too, is sharing the joy of it—a joy it has not always had.

Memorial Tributes.

The Memorial Tributes to the late Rev. R. Z. Johnston have been published by the Lincolnton Presbyterian church. The pamphlet is on heavy paper and wrought attractively throughout. It is the story of a life from 1834 to 1898, characterized by well doing and successful endeavor. Few such ministerial careers have been a theme for the chronicler. The wide range of its activity, the large number of churches founded and served, the host of acquaintances formed, the legion of friends made, the deep affection quickened by a Christian spirit, words and work, in the heart of the church, go to make up the scope of this fast and graceful tribute of the church he served so long and lovingly, to his memory. The Lincolnton church does itself a great credit—in paying this final tribute to one of the most notable saints and useful ministers of our time and state.

A Tendency.

The thought of today in some quarters runs not so much for adherence to old truths which the church has held for generations and through which she has overcome the world, at home and abroad, but for concession, compromise and lowering of standards. The pulpit is affected by it and discourses are literary effusions rather than expositions and heralding of the Word of God. The evil result of it is that the people come imperceptibly to entertain lower views of the great doctrines of salvation. They go from church unfed and hungry, troubled and without comfort. Moreover, the type of piety in the church and morals in society are degenerated. The remedy is insistence upon absolute scriptural standards in doctrines believed and preaching permitted.

EDITORIAL.

DENOMINATIONALISM AND FOREIGN MISSIONS.

At the recent meeting of the Council of the Federated Churches, it came to light that there was a very strong sentiment in favor of obliterating all denominational lines on the foreign field. By resisting this sentiment, Dr. E. E. Hoss, of the Southern Methodist Church, set the horns to buzzing about his head in a somewhat unpleasant manner. By voicing this sentiment in a vigorous, unqualified manner, Robert E. Speer covered himself with no inconsiderable amount of glory. He is reported to have said: "I belong to the Presbyterian Church, but I have not the slightest zeal in seeking to have the Presbyterian Church extended over the non-Christian world." He would not be a true Presbyterian, if he identified Christianity with the Presbyterian, or any other form of church government. The historic position of the Presbyterian Church is that no particular form is of the essence of the church. But it is not the historic position of the Presbyterian Church that one form is just as good as another, and that it is therefore a matter of indifference what form a church, either in the non-Christian or the Christian world, adopts.

We belong to a church which has the following written in its constitution: "This scriptural doctrine of Presbytery is necessary to the perfection of the order of the invisible church, but is not essential to its existence." We are by no means ashamed to belong to a church that writes this down in its constitution, and consequently we are far from joining in the applause with which the speech of our beloved Brother Speer is greeted. Of course, Mr. Speer does not believe that the doctrine of Presbytery is a scriptural doctrine. If so, he could not be without some zeal in seeking to extend the Presbyterian Church over the non-Christian world. He must desire that the heathen who are converted to Christianity should believe all the doctrines of the scripture, and believing, should seek to realize the benefits which come from putting them in practice. If it seemed good to the Holy Spirit to reveal a form of government, then it can hardly be proper for Christians in any part of the world to be indifferent to that form. Obviously then Mr. Speer and his applauders find no particular form of government revealed in the scriptures. It goes without saying that the apostles organized churches after some form—organization implies some form. It is just as impossible to have an organization without form as to have a circle without a circumference, or a rainbow without a color. It is altogether probable that the apostles organized all their churches after the same form. Common sense would suggest this, even if they had possessed no inspired guidance. To hold then that the scriptures reveal no form of government is to hold that the apostles so completely covered up their tracks that no one can discern how they did what they did. Old-fashioned Presbyterians have not held any such a view. Old-fashioned Presbyterians think that they can see the apostles ordaining presbyters over every church, and that they can learn in a general way from the qualifications required of these presbyters and the instructions given to them what were the functions of their office. Such being the case, old-fashioned Presbyterians must seek, not with a fierce or contentious zeal, not with a selfish, sectarian zeal, but with a properly moderated zeal, a zeal born of loyalty to the scriptures in all its parts, to extend the Presbyterian Church over the non-Christian world. They could not, consistently with their profession, seek this at the sacrifice of something more important.

To show how perfectly free he was from any denominational bias, Mr. Speer further said: "I remember reading a little while ago in a Methodist paper published in the city of Shanghai the lament of a certain Methodist missionary that there was not one volume of theology available for the Methodist churches in China that was not tinctured with Calvinism. I rejoiced as I read that complaint, and I hoped that it might also be true that there was not one volume of theology available for the Presbyterian missions there that was not tinctured with Arminianism, and more than that, that did not have a very heavy saturation of it." It seems according to Mr. Speer that not only is one form of government as good as another, but it is also true that one system of the doctrine is as good as another, or if indeed there be any difference the system which his church does not profess is rather better than the one it does profess. He calls to our mind the Irishman who said, "Faith, and one man is just as good as another, or a little better."

It is very strange if zeal for foreign missions renders one indifferent to the whole range of what we call non-essential truths. In calling them non-essential, it was never meant to imply that they were not truths revealed in God's Word, nor that they were unimportant. All that is implied is that one may be saved without knowing or believing them. But our Saviour said, "Teaching them to observe all things whatsoever I command you." We had supposed that this covered at least the whole of the New Testament, and old-fashioned Presbyterians have ever professed to find in this range not only a form of government, but a very clear-cut, definite system of doctrine. Consequently, old-fashioned Presbyterians can not be so absolutely indifferent as respects either polity or doctrine.

THE CHRISTIAN SCHOOL AND EDUCATION.

The Gospel of Christ is the greatest educator, therefore thoughtful Christian men should place pre-eminent value upon the Christian school. The education involved in the Gospel of Christ is apparent. Nothing is clearer than the end it aims at. Christ says in the Sermon on the Mount: "Ye shall be perfect, even as your Father who is in Heaven is perfect." He prays that His disciples may be sanctified through the truth, that they may be perfect in one. His personal training of the twelve looked obviously to the conformity of their lives to the Father of His own perfect life.

Paul in his letter to the Ephesians, says: Christ gave some to be apostles, some prophets, some pastors and teachers for the perfecting of the saints, until we attain to a full-grown man, unto the full measure of the stature of Himself. In his letter to the Colossians he says he was admonishing every man and teaching every man that he might present every man (at the judgment) perfect in Christ. And he writes to Timothy that the scriptures are profitable educationally, that the man of God might be perfect, thoroughly furnished unto every good work.

The letter to the Hebrews, after urging in various ways the reader on to perfection, closes with the wish or prayer: "The God of peace . . . make you perfect in every good thing to do His will."

John, in his First General Epistle teaches the same important truth: "Beloved, now are we the children of God, and it doth not appear what we shall be: but when it shall be manifested (what we shall be) we know that we shall be like Him" (that is, like God). The last chapter of the Book of Revelation sets out the same truth.

The ultimate aim of the Gospel then is Godlikeness, Christlikeness, or the sanctification of the will, the enlightenment of the conscience, the purification of the heart. The aim,

Miraculous Healing, Then and Now

By Principal P. T. Forsyth, M.A., D.D.

THE demand made by Christianity upon the world used to be "believe in the miracles," but the situation has now changed. The demands which once were made by the churches on the world are now made by the world on the church. And the world's challenge to the church is not "prove your miracles," but "do them." Miracles don't happen now, it is urged, and therefore no miracles ever did.

Nor is the world to be put off by the plea of the church, "We are doing miracles. We are changing society, however slowly. We are changing men's lives. We are turning them from seeking self to living for God and even in God. The miracle of conversion goes on." That is quite a sound plea, but it does not appeal to the jury in this particular case. For us, except for the sake of that miracle, other miracles are of little moment. But in that miracle the jury is less interested than they always care to say. The moral miracle is always less impressive for the public than is the prodigy. Ethic always interests fewer people than magic. And in an age when the impressionist carries all before him the deep miracle is submerged by the startling effect.

But there is one good result of this state of things. It is destroying a fictitious value which miracles did not have in the New Testament—the evidential value. "Believe me for the very works' sake" is spoken contemptuously. In the fourth Gospel, indeed, the miracles are treated as "signs." But a sign is not a proof. It is an index, a manifestation. It carries meaning only to those who can read it; it does not compel belief. Christ's signs were interpreted as Satanic. So little were they proof of his divine gospel.

If the church recovered the gift of healing it is doubtful if this would convince one rational person of the truth of the gospel. She might impress many with the sense of spiritual power; but some quacks have spiritual power; and the precious thing in the church is not spiritual power, which is often temperamental, like genius, but the real presence of the Spirit who makes power. It is not the magnetic power to impress, but the moral power to change, convert, and regenerate. If the church were able again to heal paralytics it is doubtful if she would thereby lead one more to believe in the Incarnation or the Atonement, or the grace of the New Creation. These things are beyond miraculous proof. For miracle used as proof is really an appeal to sight, and the gospel is made what it is by the appeal to faith. With the decay of faith comes the demand for sight.

And in the unsettlement of to-day there are only too many who address the church with the demand for results, and who are impervious to the one thing which the church stands or falls by at last—the nature of the gospel, the grace of God with its appeal to faith, to the moral personality, to the moral soul, to conscience. "Show us results," says the world to the church, "if we are to believe your message"—numerical results in membership, phenomenal results in miracles. And to them all the church must at last make the same answer, "You must believe our message if you would have the results." "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Even the miracles of healing which are now most sought after—and no wonder—are assigned quite a subordinate place among the gifts in the early church (1 Cor. 12: 9, 28), much behind the gifts of the apostle and the preacher, with the moral word of the gospel.

However, the mood of the hour is pragmatism. It argues from results. Attention is therefore particularly directed at present to such miracles as those which distinguish the second portion of the book of Acts—miracles of healing. Some of those in the first part come perilously near the line which parts miracles from magic—such as the cures ascribed to the handkerchiefs, or the shadows, of the apostles. And they provoke explanations from auto-suggestion. But the direct and intended healing by saintly men is not on the same footing, whatever weight you give to the subjective or hypnotic faith of their patients. And at the present day we are specially interested in that class of miracle and its possible reproduction. The diseases of the age outstrip the medicine of the age, and, fast as science moves, the ailments in-

cidental to an overstrained age with an unbinged faith move faster still. If zymotic diseases go down, nervous maladies increase. Moreover, psychic experiment and inquiry have now opened up new possibilities in the suggestive treatment of certain diseases; and, generally, they have enhanced our ideas as to the action in that way of one individual on another.

There is, therefore, far less incredulity than there used to be about the New Testament miracles of this class. And there is naturally more enquiry whether the power to perform them is extinct, or if it is only dormant, in the absence of certain spiritual conditions that can in due course be met—especially by the church. The misfortune is that these conditions are only too easily believed to be but psychic and not spiritual, far less moral. There is a corresponding field for the abnormal, eccentric, silly, or the quack.

I venture to cherish the opinion that the recovery of such action is not foreclosed to the church. But when the power returns it can only be on the principle that Christ laid down. "That kind of ill goes not out but by prayer." Nor does that kind of power go forth by other means. Here, as always, Christ spoke from his experience. That is why his precepts are so precious, and his teaching so profound. It all welled from the depth of his own experience, and it had the verification of his own experience before he issued it to the world. He had tested what he prescribed. He did not discourse on a topic, but gave his soul. His truth was lived in and lived out. And we have here his own account of the principle of his own miracles. They were answers to prayer. Either they were the exercise of power he accumulated by prayer, spending by day the strength he gained by night—so that Christ did as much for the world by night as by day, just as he did at least no less by the dark cross than by the radiant resurrection. Or they were (as they are expressly recorded in some cases) direct answers to his immediate and inward prayer at the time—being done by the Father at the instance of the Son.

But this is the same as to say that healing power is associated with personality, with that moral personality whose supreme exercise is prayer. For the greatest work that man can do is to worship. And it would change the whole quality of our worship and our work if that were realized.

Allowing for all temperamental dispositions and facilities in such matters, in Christianity miracle is associated with spiritual personality, personality not only in its nature spiritual, but in its note moral. The power of miracle lies where the power of religion lies—in the moral soul, in the ethical, and not merely the aesthetic, personality. This is what marks miracle off from magic. To believe in miracles is not to believe in a magical action of divine forces, but in the moral exercise of the divine power. Magic is an irreligious idea. Religion does not rise above mere religiosity unless the divine power act in the moral personality and through it.

"Magic" miracles are alien to the genius of the New Testament. They represent God's action as that of pouring into men something which becomes theirs by that infusion and not by experimental assimilation; which acts on their nature and not their personality. The healing grace of God can be received only by faith, and not by mere passive exposure to it.

And the irresistibility of grace is a view possible only when grace is thought of as a force more than a power. If ever the power of miraculous healing return to us, it can only be the result of an enormous increase of such moral power as is exerted in living faith, and not in mere spiritual absorption or exaltation. All that is told about cures by psychic action may be true; but that power is permanent, safe, wholesome, and indeed almost normal, only where it has an ethical foundation of personal faith and experienced salvation. It is a power whose effects indeed are not confined to the church, but it is one whose real sources are there,—in the gospel and the spirit that make the church. Apart from that gospel and its moral results doubtless there are cases, and even epidemics, of cure more or less permanent through religion as a subjective excitement rather than by faith as a moral act of objective trust. But with the Christian gospel and a real faith in it you have both

the conditions and the safeguards which make the power permanent in society. There is no better way to assure ourselves of the dormancy of such powers in Christianity than to study the phenomena of such a life as that of George Fox; to say nothing of similar lives which foil all effort to limit the processes of the soul to strictly rational expectations or tests.

But are we to infer from the abeyance of such power in the church that faith is dead in the church? By no means. But we do gather this, that it is a power which can go only with the faith of a whole community and not of stray individuals, however numerous or exalted. It can return to the church only as the effect of a collective faith and action. It was the faith of a united church that did these things through the apostles in Acts. And, as done by Christ, they were the effect of his faith who is himself the common and perfect life of the whole church. To take another line, those promises of his that puzzle us as to the answer to prayer are still good; but not for individuals. They were not given to individuals, but to a universal community of one mind, soul, and faith, such as existed for a brief time germinally and prophetically in the first days of the New Testament Church. The historical seasons of excitement and exaltation which have been accompanied by extraordinary effects of this kind are but fleeting hints and earnest of what would become a permanent power of the church through its saintliest members, if the church throughout the world were really one in love, faith, and deed. All the wild vines on the raw lands of Christian science but indicate in a straggling way the fruitful possibilities of the Lord's vineyard.

If morality be, as in modern ethic it is, the collective demand upon its members of society as a whole; and if social ethic gain so much as of late it has gained in taming the fierce egoism of the morally crude, how much may we not expect society to do for the cure of its sick as well as the rescue of its sinners when the day comes that lifts its morality to a living and common faith, and its imagination to a religion sure, ordered, and strong!

If the church wish that she had the gift of miracle to-day, it is not from the desire to exercise super-human power; no true church loves power, but service. Nor is it from a sense that if she had these powers at her disposal, she would soon prove to men the doctrine in her faith; for miracles do not prove doctrine; the message must carry the miracle and not the miracle the message. But it is that she might scatter the more blessing on the grieved world she loves for Christ's sake; that she might lift the load, part the gloom, and soothe the agony that rend the heart and rack the frame; that she might allay the human pain which now is felt to pierce human compassion as it never did before. Yet by the revealed will of God himself, there is but one sound and sure way to that power at last. It comes only to crown the fulness of that hoiness which is the gospel's purpose with the world. When the last sin has vanished, we shall be able to make the last woe cease.

And for the single soul, this cannot wholly be till all souls are thus spiritually free. For we are not as strong as we should be, because others are so weak. Nor are we as weak as we feel, because others are strong. No man believeth unto himself. And the faith that finally overcomes the world is a collective thing. We get the benefit of others' faith. And it is only the full and solidary faith of a living church that can possess the secret and command of those marvelous results which, so far, appear but sporadically, and come and go like the wind. But the Spirit of God is not fantastic, and not arbitrary, even as the vagrant wind is, after all, ruled by meteorological laws which we slowly unravel. And there are principles of his action which the church may one day master and even command, in the great coming and social time. When the Spirit dwells in a sanctified church as he dwelt in the Holy Son of God, then the church will be able to do the wonders that he did in the healing of disease, the conquest of care, and the binding of the broken heart, no less than in the release of the distressed conscience, and the soul's salvation from the wreck of things.

HACKNEY COLLEGE, HAMPSTEAD, LONDON.

LESSON 4. JANUARY 24. THE LAME MAN HEALED

Acts 3: 1-26. Commit verses 9, 10

Golden Text: By faith in his name hath his name made this man strong, whom ye behold and know.—Acts 3: 16

The Lesson Pilot

By Charles Gallaudet Trumbull

(The lesson-articles of the other writers referred to here will be found in this issue of the Times)

Getting Started in Class

Two men were talking about the terrible disaster in Sicily and Italy, soon after it was first reported in the newspapers. One of them said: "I am ashamed of myself for admitting this, but the news of that disaster and tragedy did not affect me nearly as much as I felt it ought to. And I suppose the reason was that it is so far away. I have never been on the spot myself. It is on the other side of the world."

Do any of the rest of us ever feel that lack of reality in a great event that is remote from us? Which do you think would have been more real to you, for example, on December 28: the earthquake and the death of a hundred thousand persons on the Mediterranean, or the caving in of the walls of your neighbor's house, just across the street, killing a pet dog, it that had happened?

It is possible, and it is a duty, to cultivate the power of interest in distant events; but it is natural that we should appreciate most keenly the life that is closest to us. And think of this a moment,—perhaps it is a new thought to you: *The power of Jesus Christ which will always be most real to us is his power to change the things that are closest to us,—the everyday commonplace of our lives.* Therefore he wants us to draw on his power for just this sort of thing. And he wants us to show others that they may do so. That is the best way to trust Christ, and to preach Christ.

The Teaching of the Lesson

From such an introduction, it will be easy to take up, with the class, the story of the first recorded case of the early church preaching Christ in this way.

Begin by telling something of that most commonplace fact of Eastern life, maimed and helpless beggars. Dr. Mackie's first two paragraphs describe them and the Eastern attitude toward them; Dr. Burdette's article gives the human side of the case with wonderful power.

Peter and John were still good Jews, careful in their attention to the temple service; see Professor Ramsay's first paragraph, and President Sanders' second. So at three o'clock in the afternoon Professor Riddle, second paragraph, they were on their way to the temple. Light on the "Gate Beautiful" will be found in Professor Riddle's first paragraph and Dr. Mackie's third. Go on with the story, telling it to, or drawing it out from, the class, Miss Slattery's third to sixth paragraphs show how to question a lesson out of a class. Other material in these lesson pages that can profitably be drawn upon during the unfolding of the lesson are the following:

This was not necessarily the first miracle (Riddle, 2; Ramsay, 5).

What significance had the fixed look? (Riddle, on v. 4; Ramsay, last paragraph.)

Whose faith was necessary to the cure? (Riddle, on v. 16; Ramsay, 4; Foster, 2, 3.)

Peter's address was an advance on that delivered on the Day of Pentecost; faith is now added (Ramsay, 6).

Who was the strongest preacher for Christ, that day in the temple courts? Not Peter; Miss Slattery tells in her fifth to eighth paragraphs. It was the lame man,—just because he was lame no more. That witness of his, accompanied by the straight talk from Peter that this thing had been done by Jesus of Nazareth, made such an overwhelming sermon that many were won to belief in Christ (4: 4); and the murderers of Christ were frightened.

The great, convincing effectiveness of the thing was because something close at hand, an everyday commonplace, had been miraculously changed. If there had been a report about such things happening down in Egypt, or up in Macedonia, no one in Jerusalem would have paid much attention to it. But that lame man, who had his regular place by the door Beautiful,—why, everybody knows him!

Are you preaching Christ that way to-day to the people nearest to you? You can. And you ought to. You've been lame; and everybody knows it; and Christ is waiting for you to let him lift you on to feet made well and strong, so that you may walk,—yes, leap,—with a strength that shall utterly amaze the people who know you best, until they say, "There must be something in his Christianity, after all." Then Christ will want you to reach out your right hand to others—those nearest to you—who are lame too, and by faith in his name let his name make them strong and well. The message in Mr. Howard's

1 Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. 7 In the name of Jesus Christ of Nazareth, walk. 8 And he took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. 9 And he leaping up, he stood, and began to walk; and he entered with them into the temple, walking and leaping, and praising God. 10 And all the people saw him walking and praising God: 11 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

12 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 13 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? 14 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 15 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; 16 wherof we are witnesses. 17 And ye by faith in his name hath made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

1 Or, portico 2 Or, thing 3 Or, Child See Mt. 12. 18; Is. 42. 1; 58. 13; 53. 11. 4 Or, Author 5 Or, of whom 6 Or, on the ground of The American Revision copyright, 1901, by Thomas Nelson and Sons.

Your Lesson Questions Answered

(The references are to paragraphs in the lesson articles in this issue.)

Verse 1.—Who were Peter and John? Why "go up into the temple"? What time was the ninth hour, and why so called? (Riddle, on "Time," and on v. 1.)

Verse 2.—Why was the "Beautiful" door so called? Were the other doors named? (Riddle, on "Places"; Mackie, 3.)

Verse 4.—Was there any special significance in "fastening his eyes upon him"? (Riddle, Ramsay, 8.)

Verse 6.—What was the meaning of "in the name of"? (Riddle.)

Verse 6-10.—Had the disciples had power to heal before this? (Luke 9: 1-6.)

Verse 11.—In what part of the temple was Solomon's porch? Was each door or porch so named? (Riddle, on "Places"; Sanders, 4.)

Verse 13.—Is Jesus elsewhere called "Servant"? (Riddle.)

Verse 14.—Who was the murderer asked for? (Riddle.)

Verse 16.—What is the significance of "name"? What Oriental, the "name" stands for the most sacred, intimate identity of the person; it is his innermost self, his whole life.

Verse 18.—Cite a passage foreshadowing the suffering of Christ? (Riddle.)

Verse 19.—What is meant by "seasons of refreshing"? (Riddle; Ramsay, 6.)

Verse 21.—What were the "times of restoration"? Cite an Old Testament passage referred to (Riddle.)

Verse 25.—What is the meaning of "covenant"? Cite the Old Testament reference? (Riddle.)

article ought to be spoken in every class. So of Mr. Ridgway's and Miss Slattery's last paragraphs. Christ can change us, and Christ can use us to change others. We must be witnessing for him.

Light-Gleams from the Lesson-Writers

(The references here given are to paragraphs, by number, of the various lesson-articles in this issue of the Times.)

A good start-off for the lesson-teaching (Slattery, 1, 2). What the believing Jews looked forward to (Riddle, on vs. 19, 20).

Fly for humor and physical suffering is Christianity's marked characteristic (Ramsay, 2; Ridgway, 3).

The world of heathenism lies crippled at the door of the church (Fierston, 1).

The warm right-hand of fellowship is the gate Beautiful of the church to-day (Ridgway, 2).

God is more important than faith (Illustrations, 1). To give what we have is all that is required of us (Fierston, 3, 4; Illustrations, 2, 3).

How Christ's teaching has revolutionized the world's attitude toward the poor and outcast (Stelzle, 1-3).

The terrible conditions of the world of that day for a cripple (Burdette, 4; never uplifts (Stelzle, 4).

Civilization alone never uplifts (Stelzle, 4).

Christianity can and does say, "Arise and walk" (Ridgway, 4).

The Lesson's Bible Dictionary

By Professor M. B. Riddle, D.D., LL.D.

PLACES.—Two localities are named: the Beautiful "door" (v. 2) or "gate" (v. 10) of the temple, and Solomon's porch (v. 11). The latter was the portico, or colonnade, extending along the eastern side of the temple enclosure, facing the Mount of Olives. Another portico, on the southern side, was called the Royal Porch. The Beautiful Gate cannot be identified with certainty. There were several gates from without, and others between the different courts of the temple. The names of a number of these have been preserved in the Talmud and Josephus, but the name "Beautiful" does not occur except in this passage. The Greek term suggests freshness and bloom, and is not that usually rendered "beautiful." Three views are held: (1) That it was the outer entrance to the temple, at the southwest corner; (2) the central gate opening from the court of the Gentiles to the court of the women, on the eastern side; (3) the great gate Nicanor, opening on the inner court from the court of the women. Each of these was magnificent. The last view has probably the most supporters.

Time.—The last paragraph of chapter 2 points to a period of quiet growth without opposition. Hence there was probably an interval of some length between Pentecost and this miracle. Other miracles doubtless preceded this, which is singled out because it occasioned the first opposition to Christianity on the part of the Jewish rulers. The time of day was 3 P.M., since the Jewish reckoning of hours began at sunrise, or 6 A.M. There were three stated hours of prayer, the third, sixth, and ninth,—that is, 9 A.M., noon, and 3 P.M.—the hour of the evening sacrifice.

Light on Puzzling Passages

Verse 1.—Peter and John: The two leading apostles.—Going up: The temple was on a height.

Verse 4.—Fastening his eyes: Or, "looking steadfastly," here suggesting sympathy. The same word occurs in verse 12, so that it does not imply that the look had any healing power.

Verse 5.—In the name of: In virtue of, or by the authority of.

Verses 7, 8.—Luke, a physician, is quite detailed in his description of the cure.

Verses 9-11.—These verses suggest that the cure was wrought within the temple area.

Verse 12.—Ye men of Israel: The address of Peter was to Jews, and he speaks as a fellow-Jew.

Verse 13.—Hath glorified his servant Jesus: The word rendered "servant" is literally "boy" or "child." Hence it is rendered "son" in the Authorized Version. But there is probably a reminiscence here of such passages as Isaiah 52: 13; 53: 11, where the Hebrew word is "servant."

Verse 14.—A murderer: Barabbas, whom the multitude desired to be released.

Verse 15.—The Prince of life: Or, "Author"; more literally, "Leader." No English term exactly expresses the sense. Jesus as Redeemer procures life, spiritual and eternal, for his people.

Verse 16.—And by faith in his name hath his name: This is the correct order. "Faith" refers primarily to the faith of the two apostles, but that of the lame man is implied.

Verse 18.—By the mouth of all the prophets: All Old Testament prophecy pointed toward a suffering Messiah. See especially Psalm 22 and Isaiah 53.

Verse 19.—Turn again: "Be converted" is incorrect; the verb is active, not passive, presenting the positive side of repentance.—Blotted out: The figure is that of erasing.—Seasons of refreshing: Not "times" as in verse 21. The context clearly connects these "seasons" with the return of the Messiah, which throughout the New Testament is represented as contingent upon the repentance of the Jews as a body (Rom. 11: 25, 26).

Verse 20.—The Christ who hath been appointed for you, even Jesus: The reference is to the Second Advent, about which the listeners may have had false views. Peter himself had not yet fully understood the world-wide mission of Christ.

Verse 21.—The times of restoration: Moral and spiritual renovation, which will usher in the return of the Messiah.—His holy prophets: The Old Testament teems with predictions of these "times." A notable passage is Jeremiah 31: 31-34.

Verses 25.—Sons: In a figurative sense.—Covenant: An arrangement, formal and sacred, between two parties; here between God who promises and Abraham who accepts in faith. The first promise is recorded in Genesis 12: 3, but is repeated elsewhere, not only to Abraham, but also to Isaac and Jacob.

WESTERN THEOLOGICAL SEMINARY.

The Power of Faith

By Sir William M. Ramsay, D.C.L., LL.D., Litt.D.

AS WE have already seen, these first Christians in Jerusalem maintained the Jewish ritual, and to them, as to the other Jews, the temple was the place for the public service of prayer.

Pity for human suffering—physical suffering as well as moral—was a marked feature of Jesus' teaching; and probably the aspect of his work which most powerfully touched the hearts of the men among whom he moved was the sympathy which he showed for their physical suffering. This compassion showed itself especially in medical attention to the sick. The universal experience of missionaries in modern times corroborates this observation: in mission-work no avenue leads more directly to the popular heart than the relief of disease and physical pain. It is therefore natural that an incident such as this one should be still living in the memory of the poor Christians of Palestine when Luke was there in A. D. 57-59.

The incident was of the nature of a faith-cure. As the accepted custom among ancient writers prevented Luke from stating exactly the evidence on which he relies, we cannot treat the cure as scientifically attested, nor have we the means of judging how far it was explicable as an ordinary phenomenon of medical practise working on the emotions and the belief. But the story is so lifelike and so circumstantial that its general features cannot be doubted by an unprejudiced mind; and the important consequences that ensued helped to preserve it fresh in the popular memory and obtained for it a place in Luke's brief history, where only important things are noticed.

It has been doubted whether the faith by which the cure was effected was the faith of the man himself, or of the two apostles. Surely there should be no doubt. There must have been faith on his part, for without that he could not be cured. In Luke 7: 50 the sinner was saved by her faith; in Luke 8: 48 the sufferer was made whole by her faith. But there was also faith on the part of Peter and John. Without that also nothing was possible; and Peter lays special stress on this in his address to the multitude. The cure had been wrought, not by the power of the apostles, but "in the name of Jesus Christ the Nazarene," that is to say, by their faith in him. Where Jesus effected a cure, faith was needed only on the one side. Where one of his followers effected a cure, faith on both sides was needed.

It lies also in the imperfect nature of Oriental popular tradition as historical authority that we get from Luke a very imperfect idea of the lapse of time. It is quite impossible to say whether weeks or months or years had passed since Pentecost. Luke himself, it is clear, had no knowledge on this point, and was not interested in it. Time was of no importance to him: the stages in the development of the Church filled his thought, and chronology passed out of his sight and mind.

Peter's speech on this occasion marks a distinct advance in thought and philosophic power from that which he made at Pentecost. There is clearly apparent here the historian's intention to indicate by means of these speeches the gradual development of view in the Church, whose standard is that of its leader, Peter. In the former speech the way of salvation was described as consisting of three steps: repentance, baptism, remission of sins; but the connection between these steps, the moral fact in the man which makes these three steps into a process, was not stated. Now the nature of this process is better understood and set forth in definite words by Peter. May we not believe that this step took place through the enabling influence of the remarkable incident? The consciousness of power brought the consciousness of knowledge: the two are different sides of one mental fact. The intense pity and desire to help gave Peter the power. As soon as the power was exerted, he knew how it acted, and on the instant he said to the spectators that this was not done by the apostles' power or piety, but that the name of Jesus by faith in his name had effected the cure. Then he states again the lesson as to the way through repentance and remission of sins, omitting now the ceremony of baptism, but adding that the issue for the converts will be seasons of refreshing,—that is, revival,—in which the divine power should be shown on them and in them.

But even yet Peter has not lost the dream or hope of a restoration of the Kingdom in Palestine: the consummation shall be the sending of the Messiah among them. This Messiah, however, is the same Jesus whom they slew and who has returned to heaven. It is implied that the Kingdom of the Messiah shall be a local one, with Jerusalem and the temple as its center. A consciousness of the widening of the Kingdom appears only in verse 26, "unto you first," that is, to Jews first and afterward to all men is the Servant of God sent. The conception of the divine plan and purpose is still imperfect in these speeches; but Peter and the Church with him were gradually awakening to fuller consciousness.

The fixed earnest gaze of Peter and John on the lame man, and of the wondering crowd on the apostles, are noteworthy traits. The soul speaks best through the eyes; and this earnest gaze is often men-

tioned in Acts as indicative of a certain lofty excitation of the whole inner nature.

ABERDEEN UNIVERSITY, SCOTLAND.

Oriental Lesson-Lights

By George M. Mackie, D. D.

Missionary to the Jews, and Minister of the Anglo-American Congregation in Beyrout

A CERTAIN man . . . whom they laid daily (v. 2). In the East, each blind or cripple beggar has a certain place at a certain hour of the day. This right becomes so far recognized that any intruder would receive nothing from those who are accustomed to pass by, knowing the ordinary reciter of God's promises to the merciful. Groups of them collect at church doors at the beginning or close of service: they are walking calendars of church festivals, and have a wonderful way of finding out when and where baptisms, marriages, and funerals are taking place.

In Eastern lands it is reverently believed that God has his own reason for permitting infirmity and suffering. Those who have inherited blindness or lameness are in a special way connected with God's personal purposes, and to attend to them is to be a fellow-worker with him. "When a beggar comes to the door, and those within are unwilling or unable to give him anything, he is dismissed with the assurance, "God will give you." He so far considers himself under God's special protection that he accepts the refusal as a benediction, and turns silently away. Those who refused to relieve his needs are left to make the best of the fact that they have recognized his sacred claims and declined to be fellow-workers with God. The beggar is sometimes an owner of property acquired by begging. He will refuse to enter a school for the blind in which to learn the trade of chair-mending and basket-making, and even decline the offer of a surgical operation for the restoration of his sight, lest he might then have to work.

The door . . . called Beautiful (v. 2). The door of a temple, church, or mosque, may have expended upon it the most costly elaboration of art, inasmuch as it is for the glory of God. Similarly with the door of a palace, as being the approach to the presence of a monarch, it is dedicated to public honor. Among Orientals the Ottoman government is patriarchally named from the door of the Sultan's palace, the High Gate or Sublime Porte. On the other hand, private houses may be beautifully adorned within, but the entrance from the street is by a common and unpretentious doorway. The commandment forbids the coveting of a neighbor's house, but there is also an unwritten statute that the owner of the house should avoid exciting cupidity.

BEYROUT, SYRIA.

"What I Have, That Give I Thee"

By Delavan L. Pierson

LIKE the lame man at the Beautiful Gate of the temple, the world of heathenism lies crippled, poor, and unable to rise, at the door of the church of Christ. How powerless we often feel to give any adequate help! We are powerless indeed, unless that Power which wrought through Peter and John works through us.

What the crippled world asks is not always, and not often, that which it most needs. People usually ask for alms: for food and clothing and money—the things that pass away, and leave the same need behind. What they need is the life-giving power that comes through faith in Christ Jesus.

But how many of us fail to give at all because we have not the silver and gold to meet the great needs that are presented. God does not ask us to give what we have not, but he does ask us to give what we have. We are responsible for that, and for that alone (2 Cor. 8: 12). Have we money, or education, or influence, or talents, or sympathy, these we may give in the name of Christ for the healing of nations.

What a transformation it would mean if every Christian—man, woman, and child—gave to God's work what they have to give! How the money would pour into the treasury! In place of an average of fifty cents a member for missions each year from American Christians there would be at least ten times that amount. Some would give their millions, and others their dimes; some would give themselves, others their prayers and their testimony.

But when we have given our best, we have still accomplished little or nothing. God must take it and make it effective—and he will. He takes our dimes or our dollars, our words, our prayers, our lives, and uses them to accomplish wonders. The five leaves and two fishes, without Christ, were only enough for one or two, but with Christ they sufficed for the multitude. If we will give what we have, in the name of Christ, God will multiply it an hundredfold.

BROOKLYN, N. Y.

The Busy Men's Corner

By William H. Ridgway

Chums.—Peter and John went up together (v. 1, Auth. Ver.). I like that "went up together." That sounds chummy. Did you ever notice how the Bible puts its approval on chums? We studied David and Jonathan, the chums of the Old Testament, last year. Then Jesus himself paired his disciples off. The real meaning of chum is a room-mate. "Today we have Peter and John. Later we shall have Paul and Silas, Barnabas and Mark, and some others." Here is what the book says: Ecclesiastes 4: 9-12; Prov. 27: 17; 2 Corinthians 6: 14; Matthew 11: 29. If the two yoke fellows are not chums I'd like to know who are! This is the chum I want you fellows to have, and you will understand Ecclesiastes 4: 9-12 when you obey Matthew 11: 29. If you are any fellow's chum, what will you do for him? Do folks say of your chum Jones, "Jones is all right so long as he tucks with Smith!" Peter and John were going to church together. The sweetest friendships in the world are the Peter and John kind with Jesus (Mat. 3: 16).

The Glad Hand.—Door of the temple which is called Beautiful (v. 2). Churches in America don't have exquisitely wrought doors, seventy-five feet high, to let folks in and out. But religious places ought to have much more beautiful doors. About a year ago one of the magazines sent a woman around to find cold welcomes in the churches. Of course she found what she was looking for. About the same time two mechanics went to a city to erect some machinery. In the evenings one found the beer saloon, and the other the Young Men's Christian Association. Here is a text for the cold welcome hunter: Prov. 18: 24, Auth. Ver. Yet it must be admitted that some people in high place get too professional to keep the door beautiful. The other summer I had to spend a Sunday in a certain city. Opposite my hotel was a beautiful and costly Y. M. C. A. building, displaying a large sign inviting men. Being a Y. M. C. A. man I decided to go. I also decided to play the poor young man from the country to see what kind of a reception I would get. Well, I didn't get any. Not even from the janitor, whom I approached after the secretarial freeze. What makes the door beautiful to such buildings is a GREAT BIG WARM GLAD HAND.

Christianity, Your Last Friend.—Peter, fastening his eyes upon him, . . . said, Look on us (v. 4). When you build and endorse a hospital, this will be a fine text to have etched on the front of it. Christianity has always had its eyes fastened on human misery from the day of its founder. And Christianity's message to the afflicted always is, "Look on us." Nearly all the money that comes to hospitals is from those who "go up to the temple to pray." Here is Christianity's credential (Mat. 11: 4-6). Human misery instinctively recognizes this, for it is around churches and along the way church people pass that human misery tries to place itself. There are always been libraries and colleges in India and China, but never any hospitals until Christianity put them there. Don't you "have any use" for Christianity? Remember, when you are friendless, when you are in misery and distress, this same Christianity is the only thing in the whole wide world which will come to you and help you.

Yes, She Can.—Silver and gold have I none (v. 6). Every lawyer, doctor, engineer, tradesman, and artisan has a professional story which is a classic. The craft of Sunday-school teaching is no exception. Here is one that belongs to this verse. Every lesson-writer who has not become ashamed of it will give it. Innocent IV, the pope at Rome, was showing Thomas Aquinas through the Vatican archives. "See, Thomas," said the Pope, "the church can no longer say, 'Silver and gold have I none.'" "True, Holy Father," replied Thomas Aquinas, "but neither can she say to the lame man, 'Arise and walk.'" But the story is no good in spite of its venerable age, because the point of the story is not true. The church has indeed gotten rich, as she should according to God's promise (Prov. 8: 18; Mat. 6: 33; Prov. 3: 16; 1 Tim. 4: 8). But the church has taken her riches, and with them says to the lame, "Arise and walk." If you doubt it, visit the nearest hospital for crippled children.

The First Object Sermon.—By faith in his name (v. 16). "This second sermon was the first object lesson sermon ever preached. The object was a leaping lame man! Whether the crowd understood the sermon or not they understood the cured man. They had known him for forty years, and they saw something had happened. And so down in the mill,—the fellows there are not much on following the argument of a sermon, but they are great on keeping close on the argument of a life. They will judge the Name entirely by the work that Name does in your daily life in the mill. There is no preacher in all the town who can preach as effectively as you fellows in mill and office. All you have to do is to give the fellows a little taste of the fruit of the Christian life (Gal. 5: 22-25).

COATESVILLE, PA.

The Illustration Round-Table

ALL readers are invited to assist in the conduct of this department. One dollar is offered for every anecdotal illustration that can be used, and two dollars for the best illustration used for each week's lesson. The important conditions governing the acceptance of material, and the year's lesson calendar, will be sent for a two-cent stamp.

The Woman With the Little Faith.—By faith in his name hath his name made this man strong, whom ye behold and know (Golden Text). There was a woman who had a reputation for simple faith that had reached to another woman who needed just such a faith, and who went to see her. "Are you," she asked, "the woman with the great faith?" "No," was the wise reply, "I am not the woman with the great faith, but I am the woman with the little faith in a great God."—Miss Mary E. Watson, Hartford, Conn. From The Christian Endeavor World.

What Came from an Act of Kindness.—What I have, that give I thee (v. 6). It was blue Monday at the manse when a book-agent rang the bell. He had set out with high hopes of earning some money for a college course, but had lost money instead, and homelick, heartsore, disheartened, he came that rainy day to the house where the minister was weary with his ministry, and the mistress of the manse was suffering with nervous headache. They could not spare the money for his book, but they did keep him by them for three days, and sent him out with a springy step and a refreshed spirit. The sequel came some years later when, at a meeting of Synod, the minister introduced to his wife one who had thrilled the audience with his eloquent presentation of the truth, and who told her that the treatment he had received at the manse made him desire to be what seemed to him the noblest thing he had ever known, a Christian pastor.—James N. Knipe, Albany, N. Y. From American Messenger.

Giving Away What Belongs to Another.—What I have, that give I thee (v. 6). One may give only that which is his own. A story in The Christian Advocate makes one of its characters say: "Nancy, I would give all the world if I could feel a Christian's comfort." And Nancy replies: "And that's a brave speech, sir, to give what isn't your own—a pretty gift, I'm thinking, the Lord would think it. Would I thank you if you said, 'Nancy, I'll give you the house over yonder, when I know well enough it belongs to Captain Nash? No, no; give God what belongs to you, your own poor, broken, sinful heart, and he'll make it clean—see if he doesn't.'"—Mrs. E. L. Miller, Peru, Ind.

Worshipping the Missionary.—Or why fasten your eyes on us, as though by our own power or godliness we had as much to boast of (v. 12). In one of the mission fields a physician had been the means of restoring to health a beloved child. In their gratitude the parents came and knelt at the feet of the doctor, worshipping her as if she had been a god. The missionary remonstrated, saying: "We are not gods. Worship the true God." "You must be a god," they said; "no one but a god could have saved our beloved from death." The missionary then said: "Suppose that I wished to bestow a valuable gift upon you, and sent it by the hand of one of your coolies, whom would you thank, the coolie or myself? We should thank you, of course; the coolie is your servant." "And so am I God's coolie," said the missionary, "by whose hand God has been pleased to send you this gift of healing, and it is to him you must bow and give thanks." And so at last their hearts turned to the true God.—Lottie R. Walters, Norfolk, Va. Selected. The prize for this week is awarded to this illustration.

Mr. Sankey's Last Days.—And by faith in his name hath his name made this man strong (v. 16). The Christian Advocate gives a glimpse of Mr. Sankey in his closing days. For a long time he had been unable to leave his house. The writer noticed on his last visit that the great singer was much emaciated. "He did not think he would live two weeks. His sightless eyes were expressionless. We knew him full of vigor. The recollection seemed to cause him a thrill. He invoked the blessing of God upon us, and thanked us, and after a little further conversation, we propounded to him this question: 'Mr. Sankey, does the Spirit of God and the power and truth of religion seem to you as clear and strong as when the tens of thousands were hanging upon every word that came from your lips and congratulating you upon your popularity and success?' He hesitated a moment, and said: 'It is more powerful. Then there were many distractions. God and I are together now most of the time.'"—William J. Hart, D.D., Earville, N. Y.

The Infidel's Tribute to His Rebuilder.—And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people (v. 23). A fierce discussion was overheard on a railway train between an infidel and a Christian by the late Rev. Mr. S— of — city, as to the divinity of Christ. As the minister was leaving the train the infidel angrily exclaimed, "Jesus Christ is

only a prophet." Upon which Mr. S—, looking fixedly at the speaker, said: "And it shall come to pass that whosoever will not hear that prophet shall be destroyed from among the people," and passed out. A few months later he was laid in the grave. At the first service of his church after his death, a stranger asked permission to speak, and related the foregoing, adding in husky tones, "I was that infidel, and traveled many miles to tell your pastor that his words under God were the means of bringing to a lost soul peace and pardon. I deeply grieve that I am too late to thank him, but gladly give this tribute and rejoice that I am now a new man in Christ Jesus."—Mrs. M. B. Chipman, Wolfville, Nova Scotia.

From the Platform

By Philip E. Howard

A Prayer Before the Lesson.—Lord Jesus, we who have heard thy call to arise lift up our glad hearts in thankfulness to thee for the great loving-kindness. Only by thy power are we able to walk with eagerness and joy along the path where once we could only wade miserably for help. Lord, give us the spirit of the disciples of old, who could not keep to themselves the blessings of thy love; and teach us liberality in the out-giving of thy gifts in such measure as we have received. So may we render praise and honor to thee in daily deeds of service. Amen.

After the Lesson.—Is there any one good thing you haven't been able to do, that you wish God would help you to do? You needn't answer aloud. Is there a habit that holds you prisoner? Are you lame in any part of your life? Then this lesson is a clear call to you. I'm going to put two plain words on the board—hopeful, urgent, cheery words:

ARISE—WALK
WHY NOT TO-DAY?

And underneath, a question, Why not to-day? There isn't anything that can keep you down if you will arise and walk, in the name of Jesus Christ of Nazareth. Just test the truth of that.

PHILADELPHIA.

Hymns and Psalms for the Lesson

(With references also to the old and new editions of the metrical Psalms, book "Bible Songs.")

- "To-day thy mercy calls me." Psalm 48 : 7-10. (64 : 7-3. 101 : 1-4.)
- "Tell me the old, old story." Psalm 70 : 1-4. (54 : 1-4. 140 : 1-4.)
- "Art thou weary, art thou languid." Psalm 49 : 3-6. (66 : 3-5. 103 : 3-5.)
- "How sweet the name of Jesus sounds." Psalm 20 : 1-7. (23 : 1-5. 37 : 1-6.)
- "My God, is any hour so sweet." Psalm 145 : 1-4. (217 : 1-5. 316 : 1-5.)
- "O where is He that trod the sea?"

Home Readings for the Week Preceding the Lesson

These Home Readings are the selections of the International Bible Reading Association of London, whose American work is a department of the International Sunday School Association. Address: Marion Lawrence, Hartford Building, Chicago.

- Monday.—Acts 3 : 1-12 The lame man healed Tuesday.—Acts 3 : 12-26 The word of power Wednesday.—Luke 5 : 12-26 Power to heal Thursday.—Matt. 10 : 1-15 A vision of joy Friday.—Isa. 35 Sin and repentance Saturday.—1 John 1 Life by faith Sunday.—John 3 : 9-21 Life by faith

Lesson-Light on Social Problems

By Charles Stelzle

Superintendent of the Presbyterian Department of Church and Labor

IT WAS a common sight that met Peter and John as they went to church that day. Alongside the road there were beggars; blind, crippled, maimed. Abject and pitiful was their condition, for there was practically no hope for them. The old men and women, the helpless little children, the sick and the destitute—who cared for them, in that day when life was counted so cheap? Into the ditch they were flung when they died, for had not the philosophers declared that these common people had no souls—that they were simply on a level with the dogs that served as city scavengers?

But the teaching of Christ has changed all this. He showed the world how highly God values a human soul, even though that soul belongs to a slave or a workman. Slowly but these changes come, but to-day we have an endless number of orphan asylums for the little children, deaf and dumb institutions for those who can neither hear nor speak, blind asylums for the sightless, and hospitals for the help of those who are afflicted with every manner of disease. None too poor, and none so far gone, but that a

physician may be enlisted, or an asylum found, to supply their needs.

The spirit of Christ in the hearts of men has done all this, and the church has supplied the bulk of the men and the money for its accomplishment. Let him who sneers at the social weakness of the church to-day glance at the long list of philanthropic and benevolent organizations which fill the Charity Organization Society and other Directories, carefully scrutinizing the names of the managers, and he will find the church at work in a scientific and collective manner, seeking through its inspired membership to minister to the poor and the needy. And no one is doing as much as the church in this direction.

It was not civilization, simply, which could accomplish these wonderful works. The people living in the times of Peter and John were far advanced in mere civilization. The greatest philosophers of the world's history had given their messages. But still were men regarded as brutes, and killed off like flies.

"Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" asked Peter. It was "in the name of Jesus Christ" that the lame man had been commanded to rise up and walk. And while this formula has not always been employed, it has been Christ's influence on the world that has made the great physical, social, and philanthropic advances possible.

NEW YORK CITY.

Home Department Lesson Talks

By Robert J. Burdette, D.D.

Dr. Burdette will alternate with Mrs. Annie Trumbull Gleason in the conduct of this new lesson department for the members of the Home Department.

LAME from his birth, he was carried and laid daily at "the gate of the temple which is called Beautiful," to beg of the passers-by. They had to do something for him. For he was poor and helpless; and a beggar is a great burden to the community; a greater burden to his friends; and the greatest burden to himself. And he had been a burden ever since the hour he was born.

But helplessness and poverty are not burdensome—to Love. This cripple-beggar came into the world a living, daily, hourly joy. His very weakness and dependence made him dear—oh, so dear. How dear, only a mother can know. When they laid him in his mother's arms, a tiny bundle of helplessness, warm and soft and sweet, smuggling with feeble strength into her arms, how she smiled to hear him cry! With her own weak arms, how closely she drew him into her caresses, held him close to her warm breast, and smiled again and thanked God, and went for love and joy as he fell asleep at the dear fount of life. Her baby boy! He was helpless, and naked, and penniless, and had to be held, carried, and fed and clothed. He was a burden. No more than a strong, rich, able-bodied man of forty-five years is a burden to God. He may be just as poor and helpless and weak—he may be blind, in addition—but he isn't a burden to the Heavenly Father. No one is a burden to Almighty Love.

The baby grew. And one day the mother, stooping to the floor with the little burdenless burden in her arms, stood him on his feet, and cooed in mother fashion to her nestling dove that it was time for him to learn to walk. But the weak little legs doubled under his tiny weight. It was so much sweeter to be picked up and carried. "He is too little," cooed the mother and picked him up and carried him on her heart as before. Then one other day she tried again. And again she said, "My baby is too little; he mustn't try to walk yet." And another day, and yet another time, she tried. Until at last, one bitter day, she tried just once more. And then she laid him on his little bed, and bowed her white, frightened face upon him, and tried to pray. But the broken heart could only sob—for it knew at last the truth it had feared. The sweetness of the gift of God had turned to wormwood. Her soul cried out for help and sympathy—for pity and love. Nay, it cried out in rebellion. Why had God forgotten her baby, after he had given the little soul to her? How could he forget her little one—how could he? How could he?

Ah, but God never forgets. When we can't walk, he stoops down, lifts us up into the Everlasting Arms, and carries us. I've seen him carrying men fifty and seventy and ninety years old. This man—forty years they carried him in their arms—friends whom God made tender-hearted and strong-armed with love. Through childhood, and youth, and young manhood, and into middle life. He didn't want to be carried, now that he was a man. He wanted to walk, to work, to grow weary; to see his hands callous, to feel his hack ache with a burden; to eat bitter bread in the salt sweat of his face, to toil early and late to feed other helpless mouths; he wanted some one to be dependent upon him. And he wanted to die. God knows how many times he prayed for death. But God, sitting beside him there at the Beautiful Gate, was warding him off away from him. For he was keeping him for strength, and life, and joy. And when the day came that the man had

faith in the Name of Jesus Christ, all these things came to him as the sunrise comes to the longest night.

When they carried this man out of the house in the morning, where could they carry him? What was there for the poor and the helpless, the blind and the wretched; the weak and the sinful? There was the street, the highway, among the dogs and the vermin. In the storm, and the cold. And there were prisons—thousands of them. And dungeons; dark and cold and loathsome, for the unfortunates. And there were gallows, scaffolds, torture chambers; stakes, and fagots, for the burning of men and women and little children. Where could they carry this afflicted man? Where was there any place for the wretched, the unfortunate, the suffering?

In all this world of wealth and beauty there was but one place for him. The "Gate Beautiful." Where was that? There was but one in all the world of wisdom and statecraft and strength and compassion. That was at the house of God, opening inward into the church,— "My Father's House," Jesus loved to call it. And when they laid the cripple there, they laid him at the feet of Jesus. And all the long-deferred joy and sweetness and strength of his life came to him there. And from that day the world—the world that tolerates the church, the world that despises it, the world that hates it, the world that persecutes it—learned to bring its poor and helpless and suffering to the doors of the church. The only place in the world for hunger and neglect, for sorrow and sin, for heart-ache and love-hunger, for weariness and despair. "I am the door," said Jesus. That is the Gate which is called Beautiful.

PASADENA, CAL.

Graded Helps

For the Primary Teacher

By Mrs. Mary Foster Bryner

WHAT names were given in our Christmas text for the baby who was born in the city of David? Review: "For unto you is born this day in the city of David a Saviour, who is Christ the Lord." Before the baby was born, an angel had said to Mary, "His name shall be called—?" Jesus. (Write it and begin to teach):

"There is no name so dear on earth,
No name so sweet in heaven,
The name, before his wondrous birth,
To Christ the Saviour given."

I think his mother and his disciple friends used this name most often, for we find it so many times in the stories of his life written by Matthew, Mark, Luke, and John, and in this book of the Acts. Show them, and let one of your teachers sing one verse of "Jesus, thy name I love."

Christians close their prayers by asking God to hear and answer their "for Jesus' sake," or "in Jesus' name" (add In and Name). The Book of Acts tells how he heard and answered the prayer of two of his disciples who remembered his promise: "If you ask anything in my name, I will do it."

The Holy Spirit had been helping these disciples to preach and teach, so that many believed, and the little company with which their church began had grown to thousands. They were never too busy to pray, so one day Peter and John were going together to the temple at the hour of prayer. When near the Beautiful Gate of the temple, a lame man asked for help. Every day somebody carried him to that gate because so many people passed by. (Perhaps you can suggest a similar familiar local character.) Sometimes people hurried by without noticing the lame beggar, but Peter and John stopped, and Peter said, "Look on us," because they felt sorry for him.

Of course he expected money, but Peter said: "Silver and gold have I none, but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." Do you think he could? To encourage him, Peter took hold of his right hand and helped him up. Right away his feet and ankle-bones felt stronger. Perhaps he wondered whether he might fall if Peter let go. He forgot the crowd coming to the temple, for he could stand alone for the first time in his life. He jumped, and his ankles kept firm and straight. He began to walk, and tried his feet and ankles in many ways, and felt so happy that he couldn't keep still, so began praising God. As he went into the temple with Peter and John, what kind of a prayer do you think he prayed? The people coming to the temple wondered to see a man forty years old acting like that, running, jumping, singing, and praising. As they looked more closely, they knew he was the man who used to sit and beg, and many people ran to the porch of Solomon's temple to see him with Peter and John as they came from prayer.

When Peter saw the crowd, he said, "Why are you so astonished, looking at us as though we our-

selves had made this man to walk?" Then he told the story of Jesus:

Jesus lived on this earth,
He went about doing good,
He was crucified and buried,
He rose from the dead,
He went back to heaven,
He sent his Holy Spirit,
The Holy Spirit is our helper,
And we are his witnesses.

Then he added: "His name, through faith in his name, hath made this man strong." It was so wonderful that many men believed, and people talked about it for many days.

If possible, show the emblem of the King's Daughters, or draw it or cut it out and fasten to the board, explaining their pledge of service "In His Name."

For review or home work, the children could draw, cut, or tear a gate in the temple wall (a strip of paper).

Or, from a square of paper folded into quarters the King's Daughters' emblem could be cut out, or each child could trace and cut out on their own hand as a reminder of Peter's helping hand. Write, "In His Name" on whichever one is used. Close your lesson with "All hail the power of Jesus' name"

CHICAGO, ILL.

My Class of Girls

By Margaret Slattery

REMEMBER: "If you want to fix a thing in the mind, draw it."

Before class I gave tablet, paper and pencil to each girl, and began the lesson by asking the girls who were assigned the work last week to describe the diagram of the temple. They did fairly well. I asked the class to sketch quickly from dictation and with me, a very simple plan of the temple. Then we numbered the sections. 1. Holy of Holies. 2. Holy Place, etc. I asked them to keep the paper and look at it now and then, for in the quarter's test I should ask them to sketch it. I then showed a picture of the council hall of the Sanhedrin (Peloubet's Notes on Acts), and asked the girls assigned the question to tell about it. I emphasized the fact that Peter and John worshipped in the temple and honored the Sanhedrin.

I began the lesson proper abruptly—"There was such a difference between the Beautiful Gate and the wretched creature who lay beside it. It was (see Mackie, paragraph 3). He was born with the disease which had made him helpless for forty years—just a miserable beggar." Why was he there at the temple, Ethel? (assigned last week.) Yes, there he would stay until at the close of the day friends carried him home. The day of our lesson was just like every other so far as he could know. What hour, Elinor? The worshippers were going into the court—he reached out his hand for alms, scarcely noticing them, when—tell us, Elsie. Her description was brief, but graphic, and I added, "Suppose it had been this morning and at our church!"

After a moment they said, "A crowd would gather," "everybody would be excited," "they would all try to see the lame man," "I think I should want to see the man who made him walk."

Yes, they crowded into Solomon's porch. There was the lame man, doing what, Florence? As the people pressed about them, Peter motioned them aside and began to speak. I called on different girls to read from the twelfth to the twenty-first verses. Again Peter was a splendid witness. "Give the honor not to us, but to Jesus, the promised Christ, whom you crucified," he said. "But a stronger witness than Peter was there. As Peter preached, there was the lame beggar walking, after forty helpless years."

Why do I say he was a stronger witness than Peter? "Because they knew he had been lame." "All could see that he had been cured." "It was so wonderful." "Nobody could deny it; he was there."

Yes, they all knew him, and while Peter told of the power of Christ, there he stood as proof of it. The most powerful witness is not always the one who preaches. Others are needed to prove what he says.

To illustrate the point, I gave two instances. One, a man who through Christ's help overcame the drink habit. I pictured the differences in his home and the effect of his victory on his neighbors. The other, a girl who believed Christ could help her overcome a quick temper and a mean way of saying things. Her brother's testimony, "The best sermon I know is Alice." One girl in class gave a good illustration.

A brief appeal was made. "Our pastor preached today the very same things about Christ's power that Peter did." There was no lame man as a witness to prove them. Who must? Let us begin as soon as we get home—perhaps on the way.

Home Work for the Girls on Next Week's Lesson
The lesson just taught was assigned to be written in the note-books under the title, "The Lame Man—A Witness."

One girl was given clippings about Annas and

Caiphius, to reproduce, and a second was asked to give a short description of the high priest and his duties (Foster's, "Story of the Bible," page 123). A third, to tell about the scribes. Two girls were asked to tell about Sadducees and Pharisees. I was careful in assigning topics, that the girls who had no special topic last week should have the hard ones. The following questions were assigned to the rest of the class: Why should the rulers object to the healing of a lame man? Were Peter and John right in deciding to obey God rather than the rulers? Give two reasons for your answer.

FITCHBURG, MASS.

My Class of Boys

By Eugene C. Foster

THE names, Peter and John, gave us a chance to hear from our "specialist" on hagiography. And right royally did he respond, with a brief life-sketch of each. We needed no review to get our minds back to A. D. 30, for thinking of those men's lives took us right back.

"The temple" would have called out the boy who took "buildings," but he was absent. He will tell us about it later. We talked about the prevalence of the diseased and sick in the East at that time, and the great number of beggars, then and now. What did the man ask for? Alms, yes. Do you suppose he knew who Peter and John were? One of the fellows thought he did, for the two disciples were well-known in Jerusalem then. How was he afflicted? "Lame." Could he get around readily then? And if he couldn't get around perhaps he hadn't even heard of Peter and John. Well, he got more than he asked for—he got health and strength. How did he come to get such a blessing? "Faith," said one; (it's such an easy answer and fits so often, that I have learned to challenge it). Whose faith? His faith, one said. But didn't you agree that the possibly didn't know even who Peter and John were? Fuzzled. Look at verse 16. Any light? Right here we talked it over, each fellow having his say. (To get to this free, natural stage, I count a vital part of every lesson.)

I made no attempt to settle this point, but I told the class that God often honored the faith of one person in behalf of another. I pictured the boy who got to going in the wrong direction, and went down and down through the years till as a man he was all sin-scared; I pictured the mother who never gave him up, no matter how low the mother who never gave followed him morning, noon, and night, and in the middle of the night. (I made no application here; their faces told me enough of what they felt for that heartbroken mother.) Then, how often, that very fellow—drunkard, tough, and almost brute—has come to Jesus Christ and has become a new man! Oh, yes; God seems to honor the prayer of one person for another. I wonder if it was the faith of Peter and John that put this man on his feet! Anyway, it would be the man's faith that would keep him there, wouldn't it?

That verse 5 took our attention a while. It is the principle that saves us from selfishness. We may have little money to help others; but "such as I have" we may share. There are a good many things more valuable than money at certain times, and they're the things we all may have,—sympathy, thoughtfulness, and the like. Good things for boys to have, at home and elsewhere.

That verse 10 tells us that God's things to share with father and mother and brother and sister. And you and I have the privilege of being the transmitters of power to those who are sick with sin and need new strength. Peter and John were good witnesses, fellows; so may we be.

Home Work for the Boys on Next Week's Lesson

Chapter 4 tells about a trial. State briefly the following facts about it: Who were the judges? Who were the prisoners? What was the charge against them? What defense did the prisoners make? What was the verdict? Was the verdict carried out?

PHILADELPHIA.

The Adult Bible Class

By President Frank K. Sanders, D.D.

The Healing of the Lame Man and Peter's Appeal for Repentance in View of the Speedy Return of Christ

I. THE GENERAL PREPARATION (Acts 3: 1-26)
(For each member of the Bible class.)

HOW much time passed between the events of Pentecost and the incident related in this lesson is uncertain. It may have been many months or but a few. Probably the interval was not great. At all events, the incident exhibited the point of view of the Christian community at the very beginning. The apostles no less than the disciples were upheld and encouraged by the thought that their Lord was to return very soon to complete his work; and that he was delayed chiefly by the lack of

general repentance among his people. Their outlook was rather limited. They were interested in the spiritual welfare of Judaism rather than in that of the world as a whole. They did not exclude that world from participation in the blessings of the Messianic age, but they failed to realize that it would receive them through any other channel than Judaism.

The Christian community was faithful in the performance of religious duties. Their leaders went gladly "up into the temple at the hour of prayer." They regarded their new faith as the perfected form of the national religion, not as a substitute for it.

Of the many "wonders and signs" done by the apostles at this period, the one related was prominent, because it was the occasion of the first conflict with the Jewish authorities. It created such a stir that the rulers could no longer ignore the movement. Judaism was tolerant of manifold eccentricities on the part of those who were faithful to its essential demands. But these enthusiasts began to teach the people and to proclaim, in the sacred precincts of the temple, doctrines to which its guardians objected.

The miracle itself stirred the multitude. All saw that a noteworthy cure had been wrought, and they flocked to the great portico which ran along the eastern side of the temple, where Peter addressed them.

The speaker first explained the miracle as being wholly due to the power of the glorified Messiah, exhibited in his life of holiness as God's own representative. He then declared that Jesus was willing to overlook their sin as a nation if there should be a general national repentance, and to grant the blessings they desired. Meanwhile Jesus would await that time. The Messianic age had dawned in the Pentecostal outpouring and in the organization of the Christian community as the nucleus of the Israel to be; it actually waited on the proper preparation of Israel through repentance. They had the first chance. Through them would the world, too, be blessed.

We see from this address that the interest of the apostles was directed at this time toward their countrymen. To the thought that all mankind was to receive the Messianic blessings they were not hostile, but as yet they had not considered seriously the problem of the race.

II. REFERENCE LITERATURE.

A leaflet containing suggestions for the successful conduct of a Bible class, and giving the names and prices of reference works bearing on the current lessons will be mailed by The Sunday School Times Co., upon request, for four cents in stamps.

Bartlett's New-Century Bible commentary on Acts is very helpful in relation to this incident. Good-speed's "Messianic Hope" will help to make clear the Messianic thinking of that day.

III. SUGGESTIONS FOR THE TEACHING OF THE LESSON.

The practical sequence to the recognition of Divine power in action is the yielding of obedience to his commands.

Peter and John. Why these two? Though so unlike in personality, how were they related to each other?

To the Temple to Pray. Why was it entirely natural and logical that they should continue to be scrupulous observers of Jewish ordinances?

The Cure of the Beggar. What three unusual features were exhibited in this miracle?

Peter's Address at the Porch. How did he explain the cure? What appeal did he make?

The Messianic Restoration. Where did Peter say that the Messiah was? When was he to appear in his glory?

IV. FOR HOME STUDY ON NEXT WEEK'S LESSON.

For assignment in advance, by the teacher, to members of the class.

1. Why did the temple officers arrest the apostles?
2. To what sect did the officers predominantly belong?
3. What did they try to force Peter to do?
4. What was the result of their threats?

WASHBURN COLLEGE, TOPEKA, KANSAS.

For Children at Home

The Spinners

A Toggles Story

By Frederick Hall

TOGGLES and Johnny (who lived neighbor across the orchard, two fields, and the wood lot) had followed the little creek, a new way they had never been before, down to where it empties into the big creek, and there, right on the bridge you cross when you go to town, they found the spinners, and were puzzled.

For a long time now they had known just what to do about birds, and ants, and toads, and frogs, and mosquitoes—you always killed mosquitoes, but about spiders it never had been settled, and here was the whole bridge fairly swarming with them—a thousand, Toggles said, and they actually counted sixty of them before they got tired; spiders with fat black bodies as big as a good-sized hazelnut, awkward-looking, wiry legs, and an array of webs that made the whole

bridge look as if the fairies had been using it for clothes-hars. They never had seen anything like it before.

"Let's snap 'em off into the creek," suggested Johnny. "Maybe some fish will jump for 'em."

"Let's think about it first," said Toggles. "Maybe they're helping us some way, like grandpa showed us that the toads were."

"It's helping!" and Johnny was inclined to be quite scornful. "Don't they make cobwebs all over where they ought not to? Doesn't your grandma drive out every one that gets into the house? My mother does."

"Yes, that's so," answered Toggles, "but these ones aren't making cobwebs where they ought not to. Nobody ever dusts off a bridge, and I think it even makes it look prettier to have cobwebs on it, especially when there's dew on 'em like there must be early in the morning. You know yourself how pretty they look on the grass. Besides, spiders catch flies, and I guess your mother drives out flies every single day."

"But spiders bite folks," retorted Johnny. "My brother had a spider bite him on the foot once, right down between the toes—we always thought it was a spider—and it got awful sore, and he couldn't walk on it for most a month."

"Was that this kind of a spider?" asked Toggles.

"I don't know."

"Maybe it was a different kind of spider, and maybe there are some good kinds of spiders and some bad kinds."

"How do you mean?"

"Well, like there are of bugs. There's lady-bugs, that grandpa says don't hurt things, and really are kind of pretty; and then there are potato-bugs that we've been fighting most all the summer, and still they're spoiling the potato-vines. Maybe it's that way."

"I don't believe there are any good kind of spiders."

It looked as if Johnny were getting the best of the argument, Toggles had had to use so many "maybes," but just then there came to him a new idea, and he said:

"Let's watch 'em."

So they watched them. There was a big fellow just in front of them who seemed to be repairing his web. One strand was loose, and it was very interesting to see how deftly his crawly-looking legs (or maybe they were hands) gathered it up and rolled it into a ball.

"Lots better than we could do it," as Johnny said. Then Johnny went farther down the bridge, and in a moment he called:

"Come. Come here quick. Aw, you've missed it! And when Toggles wanted to know what he had missed, Johnny explained that just that moment a honey bee—maybe it was one of your grandpa's—had gotten tangled in the web and was making a dreadful ado about it, when out rushed the spider from a crack between two boards and cut the web, so that he flew away."

"I guess the spider was afraid of Mr. Bee," exclaimed Johnny.

"Or—maybe," suggested Toggles, "maybe they were friends and he had not meant to catch him but it was just an accident; like a hunter setting a trap and maybe catching a dog."

"Maybe," assented Johnny.

They must have stood for a half hour, watching the many spiders and finding out no end of new and curious things about them. Meanwhile they had forgotten all about snapping them off into the creek, but, just as they were leaving to go home, another idea came to Toggles.

"I'll tell you," he exclaimed, "I don't know surely but I believe these spiders are helping us after all. Do you remember the night grandpa took us both out rowing, down here on the big creek, in Mr. Smith's boat?"

Of course Johnny remembered. "Well, you know how the little flies were swarming here, just like a snow storm? And you swallowed one."

They both chuckled, for it had been very funny. "Well, I just believe these spiders have made their webs here on the bridge to catch those flies."

It looked reasonable, and when Toggles reached home he told the whole story to grandpa and asked him about it.

"Of course, I'm not sure," he explained, "because I never thought of it until we were on the way home and then we didn't remember surely if we had seen any of that kind of flies caught in the webs and we were too tired to go back and look but I think that was it and anyway, it was very interesting watching those spiders."

"I really don't know, for surely, either," answered grandpa, "whether that was why they made their cobwebs there or not; but, as you say, it looks so. I'm very sure though that you did the right thing about not snapping them off into the creek, for when you see any kind of animals, little or big, the one thing that you can always be certain about is that they want to keep on living and so it's never a good plan to kill them unless there is a very good and a very sure reason for it."

DUNDEE, ILL.

Workers' Questions Answered

Alternating every other week with Marion Lawrence, General Secretary of the International Sunday School Association, who answers questions on the general work in the Sunday-school, other specialists will answer here queries in their classified field of work.

Primary and Junior Work

Mrs. J. Woodbridge Barnes

NASHVILLE, TENN.—As the junior superintendent in our school, I teach the International Lessons to the entire department, except that occasionally the class teachers give the story, and I sum up or pull the lesson together. At other times I give the approach to the lesson, and then let the teachers have the rest of the time. I cannot draw well, and I am sure these pupils would not tolerate the imaginative work used in the primary grades. Can you suggest what I ought to do with the blackboard, and must I use it every week?—K. L. M.

Use the blackboard when necessary, and because it will make clear your teaching, but do not use it for the sake of using it. You are right in thinking that the imaginative sort of drawings are not enjoyed by the junior boy or girl. They are helped, however, by the writing of statements or sentences which sum up the lesson, or which, when used at the beginning of the lesson, provoke thought. A question placed on the board at the beginning of the lesson will stimulate the classes in seeking the answer. Avoid the acrostic type of work or the alliterative forms, for the simple statements are better suited to these grades. You will find the blackboard useful in assisting your pupils with their Bible references. So, if before school you will write upon the board the Bible references you wish them to use when you are teaching the lesson, they will have time to hunt them up and mark them with slips of paper. The Bible ought to be used by the pupils every Sunday, but, as they cannot find references easily, it distracts their attention and breaks the interest if they are asked to do it at the time of the lesson.

This method of using the board will suggest other methods. Use it for outline-map drawing. If you have a blackboard with two sides available you can let the map stand from week to week, having the place of the lesson added each week, or the journey traced. These pupils have not only an idea of direction, but more or less knowledge of geography, and that knowledge should be taken advantage of with the Sunday-school teaching.

DETROIT, MICH.—Can you give me the verse for the Cradle Roll about a "bow of pink or blue,"—also a welcome and prayer verse or song.—J. A. J.

The verses you ask for are as follows:

Bow of Pink

"Little Cradle, do you think,
With your bows of blue and pink,
You can faithful be and true
To the name we trust to you?"

"As we lay it gently there,
We will add this loving prayer,
That the little baby face
In our class may find a place."

Cradle Roll Welcome

"Another new baby we welcome to-day,
To him a new name we have given,
We'll give him a place in our dear Cradle Roll,
For of such is the kingdom of heaven."

"A glad new name for the Cradle Roll,
A name for the baby small;
A name for the home, and the baby so dear,
May God bless all, bless all."

Cradle Roll Song

"We bring another baby,
Dear Lord, to thee to-day,
Thou lovest these tiny children,
Caring for them all day,
Help us, as the older children,
To set them examples good,
Showing them love and kindness,
As those who know thee should."

(Sung with closed eyes.)

"Bless all our cradle babies,
Wherever they may be,
Although they're in homes so scattered,
Thou every one dost see.
We love them and thou dost love them,
Oh! may they grow up to be
A band of little Christians,
Obedient, Lord, to thee. Amen."

These words were written to be sung to the chorus of "Lord bless the little children, wherever they may be." Music by D. B. Towner.

Cradle Roll Prayer

"God bless the babies on our Cradle Roll,
Bless them and keep them throughout each glad day.
Watch them in daylight, and guard them in darkness;
May they grow gentler and sweeter each day."

Christians of all Denominations

are appealed to, to aid the

“One”-World Missionary Movement

by Prayer,

by Personal Advocacy,

*by Inviting Attention to it in the
Religious Press.*

Melbourne, January, 1909.

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Mr. Speer.

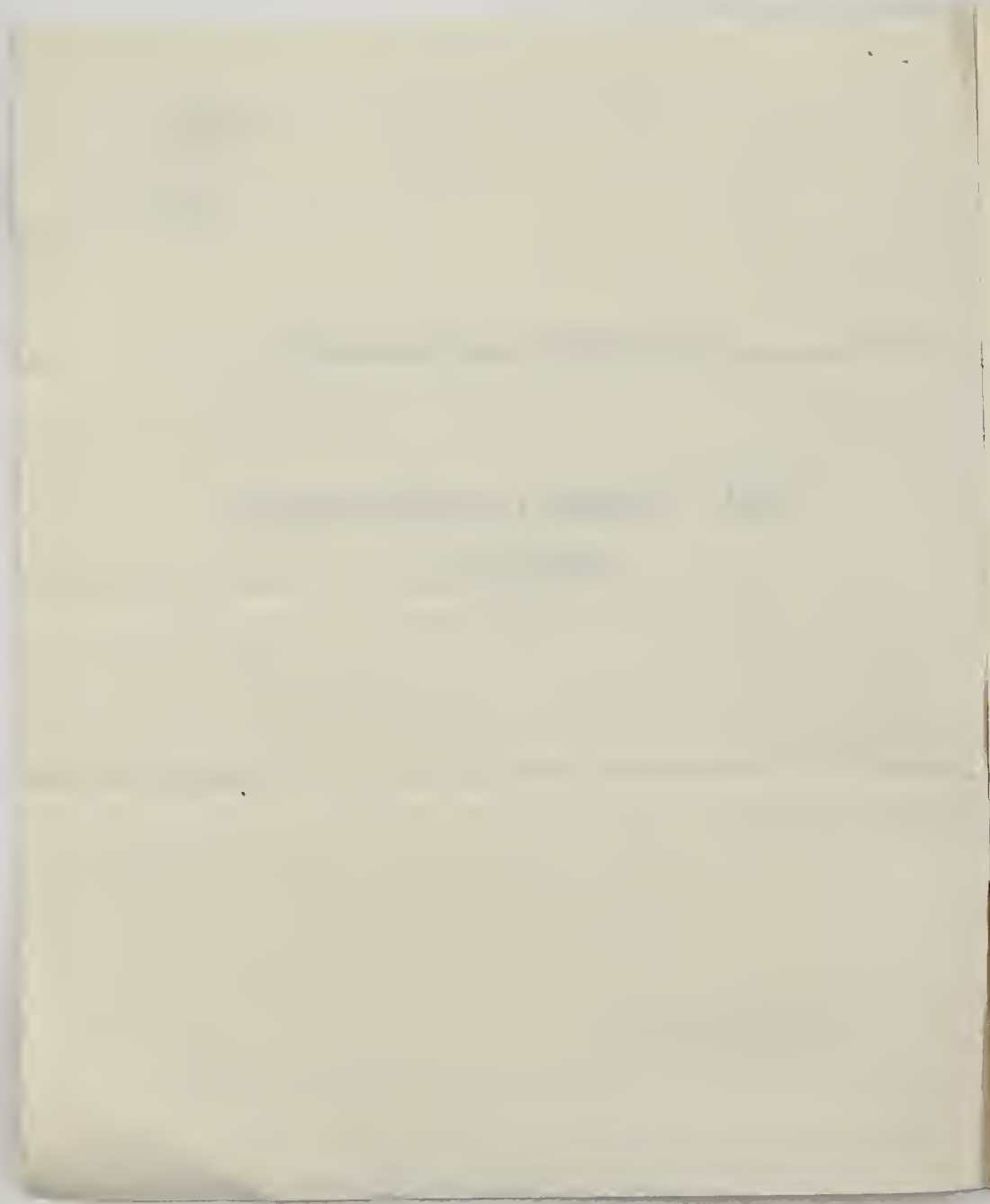
MEMORANDUM AND MANIFESTO

OF THE

**"ONE" - WORLD MISSIONARY
MOVEMENT.**

MELBOURNE, AUSTRALIA.

JANUARY, 1909.



The "One" World Missionary Movement.

John 17: 21.

THE aim of this movement is the promotion of active co-operation between the Missionary Societies of the world, with a view to the speedy and effective fulfilment of our Lord's last command.

The actual and available resources of the Church, contrasted with the present inadequate income of Missionary Societies, call for the inspiration of a concerted appeal.

Practical economies, increased efficiency of administration, and an improved basis for the work generally, would result from such a movement.

The direct moral effect in the heathen world of such a movement will surely be profound and far-reaching, while the reflex influences upon the Home Church are manifest. Clearly such a movement must accord with the spirit and purpose of the Master, at whose bidding the Church is now endeavouring, albeit with broken and divided effort, to achieve the world's evangelisation.

By evangelisation of the world is meant "an adequate opportunity for all men to know Jesus Christ as personal Saviour and Lord."—J. R. Mott, M.A.

While the demand for unity is indisputable, the possibility of securing organic union is out of the question. Any plan, for example, which seeks to establish one body or committee to administer funds, would find itself at once in the presence of insuperable difficulty, but at the same time it is undeniable that **the adoption of the principle of union is absolutely essential to the effective evangelisation of the world.** If, therefore, it can be shown that greater benefits than those arising from organic union can be secured without in any way infringing the independence of Societies, then it is the Church's duty to adopt this plan.

The first purpose of this proposal is to correct the weak spot in the Missionary Enterprise, viz., the relation of the Home Churches thereto. The real problem of Missions lies in the Church's neglect of the Master's behest, through its apathy and selfishness, contrasted with the present world-wide opportunities, its inherent weakness contrasted with the fulness of the Divine promises, the poverty of its gifts contrasted with its amazing resources both of men and means. In view of this contrast, the supreme need of the Church is manifestly a realisation of the presence of the Holy Ghost inspiring it to advance towards the evangelisation of the world.

The "One"-World Missionary Movement proposes to systematise the present working of Societies by voluntary agreement and co-operation. For this purpose it suggests the creation of a Consultative Council to secure efficient co-ordination of existing and prospective Missionary Agencies. This Council, in conjunction with the Missionary Societies, would promote a survey of the whole field. It would receive, sift, and compare the reports, confer and advise thereon, and it would thus be in a position to appraise the forces needful for the Societies in co-operation to reach at least the minimum standard required of the Church for the evangelisation of the world.

Thus for the purpose of illustration, should the Consultative Council find that the minimum standard reasonably required of the whole Church for the world's evangelisation involves a fourfold increase of the present total number of missionaries, it is at once apparent that it will become possible to estimate the income required to place and maintain this staff in the field.

The appeal to the Churches would then rest upon the basis of an authoritative statement of the facts of the position and its needs. Such an appeal unitedly presented to the whole Church of Christ would be irresistible. The supplies thus raised would in no way whatever be diverted from present Society channels. The common inspiration wins them, but the men enlist under their own denominational Society, and the money contributions of

the various Societies would be proportionately increased. The Consultative Council would exercise no control or direction whatever over these matters.

The practical results of this plan would be economy in working, and co-operation amongst those who now labour separately, while the spiritual potencies evoked in the inner life of the Church would be incalculable.

Thus, assuming that the Consultative Council finds that a minimum standard can be fixed of such a nature as implies reasonable obedience by the whole Church to the command of our Lord Jesus Christ, as indicated by "the open door," and it can be further shown that it is possible for the Church to reach that standard, then no doubt can be entertained that, with the obedience, of the Church, will be given the fulness of the gift of the Holy Spirit, thus enabling it to achieve the speedy evangelisation of the world.

It is suggested that the Ecumenical Conference, meeting at Edinburgh in 1910, is a fit and proper body to create the Consultative Council, and that this conference furnishes a unique opportunity for giving effect to this proposal. In the meantime Societies and Churches are appealed to to adopt it and to intimate their decision, so that the Conference may know it is the mind and will of the Church of the Lord Jesus Christ.

In conjunction with this movement it is suggested that a week of Universal Prayer for Missions be organised early in 1910, prior to the Conference at Edinburgh, the week preceding Whit-Sunday being suggested as appropriate.

HORACE E. WOOTTON,

Convener.

Melbourne, Australia,
January, 1909.

The "One-World Missionary Movement.

"For a great door and effectual is opened."—1 Cor. 16 : 9.

IN view of the fact that there is an open door throughout the world for the entrance of the Church with the message of the Gospel, it is necessary to co-ordinate the Missionary efforts of the Church, and extend them until the whole field is occupied. To attain this end it is proposed:—

- I. Accurately to describe the area to be covered, to show where is the open door, to appraise what is required for this work. Such information to be supplied by the various Protestant Churches and Societies.
- II. To collate and sift such information, and secure its presentation to the whole Church of Christ.
- III. In co-operation with the Churches and Societies, to indicate what fields of labour and forms of service can be best taken up by each of them, thus economising and utilising the powers of the Church to the utmost, so that the Gospel may be speedily proclaimed throughout the whole world.
- IV. In co-operation with the Churches and Societies, to bring these facts and measures before the Churches in such ways as to secure the personal and material forces required for the complete Evangelisation of the World.
- V. To interfere in no way whatever with the particular work and management of any Society.

To secure these results it is necessary to bring the various missionary societies into some organisation for conference and co-operation, and it is recommended that every effort be made to have this proposal carried into effect at the Ecumenical Missionary Conference of 1910.

The above are proposals carried unanimously by the Victorian Auxiliaries of the undermentioned Societies:—

- Church Missionary Association.
- China Inland Mission.
- London Missionary Society (Victoria & New South Wales Auxiliaries).
- Methodist Foreign Missions.
- Presbyterian Church of Victoria (Foreign Missions Department).
- Victorian Baptist Foreign Mission.

HORACE E. WOOTTON,

*Hon. Treas. London Missionary Society (Victoria Auxiliary),
Convener.*

Melbourne, Victoria,
January, 1909.





The "One"-World Missionary Movement.

(John 17: 21.)

Suggested Resolution for submission at the next ensuing Assemblies of the respective Churches:—

"In view of the exceptional opportunities now presented for Evangelising the whole world, and of the consequent necessity for a vigorous and rapid advance, this {Assembly Conference Synod, &c.} (as the case may be) expresses its approval of the principles contained in the Manifesto of the "One"-World Missionary Movement, as agreed to by various Missionary Societies of Victoria, Australia, in January, 1909, and trusts that the World's Missionary Conference, meeting at Edinburgh in June, 1910, may see its way to give practical effect to the proposals."

- Note.**
1. It is desired that the above Resolution be adopted by the various Churches in order to secure uniform approval.
 2. Prompt action is necessary in order that early advice of the same be given to the Committee of the World Missionary Conference in 1910.
 3. To bring the movement promptly before the Churches, press notices of decisions is suggested.
 4. It is suggested that the proposal for observance of a Week of Universal Prayer for Missions in 1910 form the subject of a separate resolution.
 5. Notices of Resolutions carried in Australia and New Zealand should be sent to the Convener, Mr. H. E. Wootton, 45 Elizabeth St., Melbourne, Victoria.
 6. Notices of Resolutions carried in Great Britain should be sent to Mr. J. H. Oldham, M.A., Secretary, World Missionary Conference, 100 Princes St., Edinburgh, Scotland.
 7. Additional Copies of the Manifesto of the movement may be obtained in Australia from Mr. H. E. Wootton, and in Great Britain from Mr. J. H. Oldham.

The Boards and Councils of Missionary Societies are earnestly asked to further the consideration of this Resolution in the various Church Assemblies.

H. E. WOOTTON,

Convener of Committee.

Melbourne, Australia,

January, 1909.

The World Evangelisation Movement.

"For a great door and effectual is opened."—1 Cor. 16: 9.



In view of the fact that there is an open door throughout the world for the entrance of the Church with the message of the Gospel, it is necessary to co-ordinate the Missionary efforts of the Church, and extend them until the whole field is occupied. To attain this end it is proposed:—

- I. Accurately to describe the area to be covered, to show where is the open door, to appraise what is required for this work. Such information to be supplied by the various Protestant Churches and Societies.*
- II. To collate and sift such information, and secure its presentation to the whole Church of Christ.*
- III. In co-operation with the Churches and Societies to indicate what fields of labour and forms of service can be best taken up by each of them, thus economising and utilising the powers of the Church to the utmost, so that the Gospel may be speedily proclaimed throughout the whole world.*
- IV. In co-operation with the Churches and Societies to bring these facts and measures before the Churches in such ways as to secure the personal and material*



forces required for the complete Evangelisation of the World.

V. To interfere in no way whatever with the particular work and management of any Society.

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China Inland Mission

London Missionary Society

Methodist Foreign Missions

Presbyterian Church of Victoria

(Foreign Missions Department)

Victorian Baptist Foreign Mission.

HORACE E. WOOTTON,

Hon. Treas. London Missionary Society (Victoria Auxillary),

Convenor.

Melbourne, Victoria,

31st October, 1908.



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CONTENTS.

THE WORLD MISSIONARY CONFERENCE.—IMPRES- SIONS AND LESSONS	337	OUR JEWISH MISSIONS	361
THE WORLD MISSIONARY CONFERENCE	342	CONTINENTAL	361
MESSAGES FROM THE WORLD MISSIONARY CON- FERENCE—		HOME MISSION WORK	362
To the Members of the Church in Christian Lands	366	HIGHLANDS AND ISLANDS	363
To the Members of the Christian Church in Non- Christian Lands	357	FOR THE QUIET HOUR	364
Subjects for Prayer	357	OBITUARY—	
THE CENTRAL FUND	358	The Rev. Robert Boog Watson, LL.D.	365
CHURCH NOTES	358	The Rev. James B. Thomson, Greenock	366
OUR FOREIGN MISSIONS—		The Rev. William Agnew, Shilling	366
Eight Missionaries Wanted	360	The Rev. William McGhie, Buckhaven	367
News Notes	360	Mr. John Scott Ferrer	367
Announcements	361	RECENT LITERATURE	368
		CHURCH REGISTER	369
		MISCELLANEA	369

All communications intended for insertion in the Record should reach the Editor by the 10th of the month.

THE WORLD MISSIONARY CONFERENCE.

IMPRESSIONS AND LESSONS.

INSTEAD of attempting in a single article to summarize impressions and lessons of the Conference, the Editor has pleasure in publishing brief statements with which he has been favoured from various members of the Conference, ten belonging to our own Church, and three from other lands.

THE Rev. Principal Whyte, D.D. :—

The large-mindedness, open-mindedness, and single-mindedness of the promoters of the Conference; the immense amount of labour laid out in preparation for the Conference; and then the daily conduct of its meetings, were all wonderful to me. Also, the remarkable oneness of mind and aim, and the true and deep brotherly love, of the multitudinous delegates, was a constant and an ever-growing edification and delight. And then those half-hours of devotion were as near being heaven upon earth as I have ever seen, or ever expect to see.

The Rev. Dr. Miller, Buckie, Convener of the Foreign Mission Committee :—

The speed and the ease with which, on the basis of regard for the Lord Jesus and a share in His service, members who differed deeply from one another passed into mutual confidence and cordiality which will leave happy memories: thus yielding visions of the warmth

and weight of power, as yet undeveloped, that lie in Christian fellowship.

The generous respect with which now and then the Conference received the statement of views with which many members had little sympathy. All Conferences have not been so.

The stress laid on the need for discrimination of the task to be performed, and the adaptation of the tool to its work, which is the mark of the skilled and experienced workman.

The assertion of the value, and the need for the establishment of the Kingdom abroad, of every form of influence and institution found helpful for the maintenance at home of a Christian life healthy and living at every point.

The disposition to give increased regard to the influences which deal with men, in the interests of the Kingdom, not merely as individuals, but in their corporate life, as members of families, of churches, and of nations.

That a stage has now been reached at which the final supremacy of the gracious Rule of Christ is not wholly a matter of faith, resting on His Word and our private esteem of it alone. For now lines of cleavage can be made visible to the ordinary eye, by which influences, such as men know and can so far measure, may pass and spread, and quite conceivably make all things new.

The impressive quiet *reality* of the devotional services. A temper calm and sure in the presence of vast responsibilities, of deep need, and of The Living God with a Known and Loving Purpose.

The Rev. Dr. Henderson, Crief:—

Many impressions have been left by the numbers gathered, by the value of the prepared Reports and the discussions of these, by the intensity of purpose and the spirit of unity which were so manifest; but perhaps the profoundest impression was produced by the perfect naturalness with which that unity was realized. Introduction or exhortation to it there was none. It just "filled all the house where they were sitting." Of so many races and lauds and Churches, they found themselves engaged in the work of One Lord, and they were one. No doubt the way was opened for such unity within the Conference by the frank recognition of ecclesiastical and doctrinal differences as matters outside the Conference. Yet surely that singular sense of Oneness which came upon all was of the Spirit, and through His guiding them into the truth of their fellowship in Christ Jesus. No stone could make that multitude one in praise and prayer, in consulting with singleness of heart how to learn from one another and help one another in advancing the Kingdom of Christ, and in pledging themselves in one final deed of Covenant to make known to all nations the gospel of the grace of God.

Sir Andrew H. L. Fraser, K.C.S.I. :—

Perhaps the deepest impression of the Conference was the wonderful sense of the real unity of the Church of Christ, notwithstanding all our differences. The Church of Rome and the Greek Church were not represented: whatever any among us may have felt, they did not wish to meet with us. They stand apart; and their isolation is neither to be envied nor imitated. Yet the Conference was a great and unprecedented testimony to the essential unity of the Church. We specially discussed "Co-operation and the Promotion of Unity" one day; but we saw it every day.

The manifestation of unity resulted from the sense of loyalty to the one Lord, and of association with His purpose of grace. There had been much prayer for this Conference; and we think that the Lord answered the prayers of His servants. His presence seemed to be realized from the very first, and throughout all the meetings both of the Conference itself and also in the other halls. It was a solemn and joyful experience. Men seemed to bear the words of Nebemiah, "This day is holy: mourn not nor weep"; "and there was very great gladness." This sense of unity grew stronger as day by day the missionary enterprise was more clearly unfolded, with its wonderful experiences and great hope, its urgent call and serious responsibility, and its place in the purpose of "the Son of God who loved us and gave Himself for us."

Sir Alexander R. Simpson, M.D., D.Sc. :—

1. God's own interest in His wide world of mankind became more vivid in that great gathering of the messengers He had sent to all ends of the earth to make it known that He is love. They had gone on no other errand.

2. As to these messengers and their allies. One never sees anywhere a mass of nobler heads and seriously happy faces than when our hall is filled with its Assembly groups. But the Conference group, to my eye, surpassed them, so that once and again as I looked across the hall there came to my mind the answer Zebah and Zalmunna gave to Gideon when he asked them, "What manner of men were they whom ye slew at Tabor?" And they answered, "As thou art, so were they; each one resembled the children of a king."

3. The oneness of the object of the messengers and the oneness of their message was impressive. They went to win men to God, and what they found effective everywhere, with every variety of men, black, brown, yellow or white, was the story of the uplifted Christ. There might be various ways of presenting it, various results might attend their evangelism and their tuition, but what won them the converts most worth winning was always "The old, old story."

The Rev. Professor MacEwen, D.D. :—

The variety of forces and resources by which the same evangelical beliefs and purposes are supported was the most cheering aspect of the Conference. How widely the delegates differed from one another was manifest to the outward eye from the outset, and as the discussions proceeded, specific differences emerged, not merely national and social but embodied in widely diverging methods of Church life. Yet such differences were subordinated to beliefs in which none claimed an exclusive share and to a united interest in the spread of the Gospel. Some few delegates thought it right to declare that they adhered to their distinctive tenets, but thereafter they entered into the discussions with unqualified friendliness. The Conference evidently represented a solid unity—not merely of sentiment and piety, but of positive beliefs. The incarnation, the atonement, and the unlimited authority of Christ were accepted, explicitly or tacitly, as the essence of the Christian message to the world. The simple doctrines set forth in the hymns, "All hail the power of Jesus' name" and "Crown Him with many crowns," which swayed the devotional meetings as by a breeze from God, dominated all the deliberations and gave the delegates the grand assurance that the inspiring purpose of their special missions is the same.

The Rev. Professor Cairns, D.D. :—

No one could enter into the spirit of the Conference of last month without feeling that two things were happening before his eyes: the widening of the whole horizon before him, and the clearing of the heavens overhead. God had given to each of the nations, and to the Churches representing them, a special vocation and a special history. Now He had called them all together to share the lessons that they had learned in a narrower and more clouded world of isolation, to work out a common problem in a new fellowship. The problem was nothing

less than the supreme and of history, the winning of humanity for Christ. We have always, in so far as we are Christian, believed this to be the supreme end. But the peculiarity of the Conference lay in this, that it believed this end to be practicable, and set itself deliberately and resolutely to consider how it could be done. There is a whole world of difference between the two standpoints,—the difference between a weak and a strong conception of God. This is the real reason of the sense of exhilaration and optimism which pervaded the Conference. Duty to the world had led us into extremities, extremities were casting us upon the Living God, and this again touched all our deliberations and prayers with a new sense of wonder and of hope. Nothing shuts out God so much as a neglected duty. Nothing opens the spirit to Him like a resolute facing of our whole vocation. This was the inner secret of the vitality of the Conference. The Church was here recognizing that the delay in the coming of the Kingdom was not of God but of man, and therefore the enormous difficulties and perils of the situation brought with them the sense of exhilaration in the sufficiency of God. One might sum up the impression of the inner spiritual meaning of the Conference in two passages of Scripture. One of these was often quoted in the preliminary literature of the Conference. "If ye have Faith as a grain of mustard seed, ye shall say unto this mountain, Be thou taken up and be thou cast into the sea, and it shall obey you." The other formed the closing passage of the Primate's opening address: "Verily I say unto you, there be some standing here that shall in no wise taste of death till they have seen the Kingdom of God come with Power."

The Rev. J. Fairley Daly, B.D. :—

The bare fact of such a Conference was a wonder; but still more wonderful was the success with which it was carried through. From the first day to the last the business was conducted without a hitch. Not one unkind or uncharitable word was spoken, not one unpleasant scene marred the whole proceedings. Day by day the Conference realized the presence of Christ Himself, and a sense of that Divine Presence pervaded all that was said and done. The impressions left on the minds of the delegates were many and deep. Space will only permit of my mentioning two.

1. Nothing done at the Conference produced a deeper impression than the great central act of worship each day at noon. For a full half-hour the Conference turned from whatever business it had in hand, and, the doors being closed, the members with heads bowed quietly waited on God in humble confession, and earnest intercession for the coming of Christ's Kingdom. It is an arrangement our own General Assembly might follow with the best results.

2. Another feature of the Conference which impressed all present was the remarkable spirit of unity. The meeting itself was a unique testimony to the real unity of the Church of Christ. Men of different denominations and very varied views looked into one another's eyes, listened to one another's words, and felt a new sense of kinship in a common cause, a new sense of strength in belonging to a great body of Christians in many lands and many Churches. This feeling will yet

become a unifying force, quickening noble aspirations, levelling dividing barriers, and creating united organizations such as are springing up all over the mission field. Already a most important step has been taken in this direction in the appointment by the Conference of what it is hoped will become a permanent International Committee.

Duncan McLaren, Esq., Edinburgh :—

One of the first impressions, on looking at the large assemblage gathered from so many lands and representing so many sections of the Church of Christ, was the essential oneness of the Church. United to one another through our Living Head, all were one in Christ Jesus. Another impression was the absorbing interest in the subject of Foreign Missions, which caused such numbers to travel from the ends of the earth to take part in the Conference, and which led the secular press to report the proceedings so sympathetically and fully. A further impression was the utter inadequacy of the efforts hitherto made to overtake the duty of conquering the World for Christ, and the likewarmness of the Church in obeying the command of our Saviour to witness for Him. Perhaps the deepest impression was the immense latent power that lay in the Conference. Enriched in knowledge and inspired by the Holy Spirit, what might not be accomplished by "the Society of Christ on earth," witnessing in His name and relying on His all-sufficiency?

Gilbert J. Wildridge, Esq., Vice-Convenor of the Foreign Mission Committee :—

I had the great privilege of being present at each of the twenty-six sittings of the Conference, and I carried away five distinct impressions which will remain with me during my life, namely :—

1. The success achieved by the delegates in forgetting all the points on which they differed, and remembering only the fact of Christ, and the necessity laid on them to immediately carry out His Commission to "Go and preach the Gospel to every creature."
2. The Herculean undertaking before the Christian Church; and the unquestioning faith of the delegates that it can be accomplished before the century has passed into old age.
3. The great ability of the consecrated men engaged in the missionary enterprise, as evidenced by the masterly Reports of the eight Commissions, and the discussion that followed thereon by the rank and file engaged on the field at the present moment.
4. The spiritual power present during the whole of the sittings. The interest grew day by day as the Conference proceeded, and culminated at the closing sederunt. The experience of prolonged gatherings is generally the exact converse.
5. The perfection of the organization of the Conference itself. As a business man, having some knowledge of business organization, I have seen nothing better done in all my experience.

Mr. Robert E. Speer, D.D., New York :—

The Conference revealed the great progress which the study of missionary principles and policy has made since the London Conference of 1888. There, appropri-

ately and of necessity, the addresses and discussions were full of appeal and anecdote. At Edinburgh these were almost wholly lacking, even in the speeches at the evening meetings. It was evident that the enterprise had moved on to a new stage in the definition of the aim and method of missions. The Conference revealed also a far clearer and more determinative recognition of the place of the missionary enterprise in the life and thought of the Church. The optional conception of missions, the sedentary and purely domestic ideal of apologetics, the notion that any Christianity except a world Christianity could avail for a single nation or a single soul, had been left so far behind that they were scarcely even repudiated; while other limiting ideas, such as the irreconcilable divergence and alienation of East and West, and the Divine validity of the perpetual schism of Christendom, were mentioned only to be disputed. The central assumption, which was common ground to all, was that the whole Christian Church is to face the problem and responsibility of the whole non-Christian world, and that this is her central mission, that the other questions of her inner nurture and spiritual character, and her relation to her other duties and opportunities, hinge upon her loyalty to her central mission to evangelize the whole world. In the revelation which it made in this regard, the Conference expressed the high and common Christian life which flows through and binds together all the Christian Churches which acknowledge Jesus Christ as their sole Saviour and Lord.

Count Moltke, Copenhagen:—

The Conference stands as a proof that God's people are awake to His call to evangelize the world as never before. When asked to review Christ's great commandment in the light of the changes of recent years as touching the missionary problem, and to face the enormous obligations which the situation on the mission field at this moment might lay upon it, the whole Protestant missionary Church consented, willing to find out God's plans for it.

The Conference has given the opportunity for an ingathering of information concerning the present conditions and state of missionary work which, matchless in its thoroughness and drawn from the best authorities, has made clear the great responsibility of the Church with regard to strong, speedy, and united action on the mission field.

The Conference has shown that the unity Jesus is longing for is approaching. The need of co-operation, and the desire for it as expressed from all parts of the field at home and abroad, even from those where it was least expected, is a wonderful sign of what Christ has already wrought in the hearts of His people.

May we, who attended the Conference, be obedient to the heavenly vision we had of a united Church, and work for its realization.

Bishop La Trobe, Herrnhut:—

The World Missionary Conference, on which we now look back with profound gratitude to the Hearer of many prayers, has left indelible impressions on the hearts of those privileged to attend it. The manifest and mighty influence of the Spirit of God rested on the

multitude that had come together with one accord to promote obedience to the great command of our Lord and Saviour. The representatives of the missionary organizations over the seas take home as a precious possession the memory of its remarkable unity in essentials, merging minor, if by no means unimportant, divergencies.

Hardly less memorable has been the earnestness of the Conference in respect of the *one* Mission of the Church of Christ in the world. The missions of the various Churches were felt to be but parts of this one great whole. So many of these have been suffering keenly from "deficits," and the inevitable necessity of "retrenchments," that one could not but feel profoundly thankful that, after all, these discouraging words were hardly heard throughout the Conference. Surely this gathering will issue in an impulse for real spiritual advance, so powerful and far reaching that these sad hindrances shall be removed, not only in Great Britain and North America, but also on the Continent and in the Colonies.

Another striking feature has been the completeness of this Conference, as prepared for by the work of the eight Commissions, and guided by the presentation of their reports from day to day. No better commencement could have been made than to consider how the Gospel can most effectually be carried to all the non-Christian world. No more practical conclusion than the consideration of the Home Base for this enterprise could have crowned the Conference, which is but the beginning of a new era in its presentation. This fifty framed, the remaining topics successively took their place on the intermediate days, none yielding the palm to any other in interest or in importance in its relation to all the rest.

SOME LESSONS FROM THE CONFERENCE.

The Rev. Dr. Henderson, Crief:—

The lessons of the Conference for our own Church are the obvious ones that—(1) we must seek to attain a far higher ideal of our duty as debtors to those who have not yet heard the Gospel; (2) that we should be more humbly thankful for the part we have been privileged to take in missions to the heathen, and strive more worthily to fulfil our obligations in those mission fields for which we have a special responsibility; (3) that we should strive more fully to realize our duty to those whom we have sent into our mission fields, and to keep our hearts ever alive to their needs by increasing knowledge of their work, their difficulties and discouragements, their successes, and their joys of harvest.

The Rev. Professor Cairns, D.D.:—

What is the main lesson of the Conference for the Church at home? This, in the first place, that the extraordinary religious situation at the present moment in the Orient and in Africa demands a new ideal of missionary service on the part of every congregation and every member of our Church. But if this is to become a real and enduring power in our lives, it means that we must all win a new sense of the All-power, the All-presence, the Availability, and the Love of God.

The call to new duty is always at the same time a call to new knowledge of God in the strength of which alone the new duty can be done. All Christian experience proves that this new knowledge of God can only be won by a deeper and more thorough knowledge of the mind of Christ and fellowship with Him. The point where present-day religion is weakest is its defective sense of the Availability of God, its want of faith in prayer. We need then, supremely, the restoration of our Lord's mind regarding the power of believing prayer. The fact of the Conference itself can help us here.

Five years ago an accurate forecast of what has actually happened would have been smiled at as mere dreaming, just as to-day we smile at things dreamed of, which the press may be recording in five years as present facts of experience. What has made the difference? God Himself has broken through our conventional ideas of the possible by a creative Act of His Spirit. It is incredible that it is His intention that this Act of His should be isolated. In view of that which His Providence has wrought in these days in the Orient, the Divine Intention can only be that it shall be the first of a series of such redeeming deeds. Does not such Divine Action, then, by changing our thought of Him, and of what is possible through Him, call upon us to raise our whole standard of prayer, and in view of His infinitude to expect "the limitless, the unprecedented, and the glorious" from Him? The Conference is meant to be but a new base of operations for further advance. Let us seek then so to realize and know Him, so to pray, and so to toil, that the coming decade may be full of the wonderful works of God.

Sir A. H. L. Fraser, K.C.S.I. :—

It was said that on each day the man who presented to the Conference the report of his Commission spoke as though the subject with which he dealt was the most important of all. The explanation was that he had been studying his own subject and knew it well. This had given him special appreciation of its importance. This was perhaps one of the principal lessons of the Conference, the value of knowledge. There was enthusiasm at every meeting, but it was restrained enthusiasm. It was the enthusiasm not of men moved by sentiment, but of men who know, men whom their knowledge has stirred.

This is what the cause of Missions requires. If men are to take an interest in Missions they must first of all know experimentally the love of Christ, and how He meets our human need. They must also know and realize the need of men all over the world for "the unsearchable riches of Christ." This need, and the orical character of the situation in non-Christian lands, have been represented to the Church through the Conference with unprecedented force and clearness. The Church must see that this knowledge reaches her people, and that they are brought to feel the constraining love of Christ.

Sir Alex. R. Simpson, M.D., D.Sc. :—

1. The generation that would take its share in the evangelization of the world must give itself to prayer. It must not merely begin its meetings with a chairman's

prayer and end with a benediction. In sessions, deacons' courts, Presbyteries, Synods, and Assemblies, there must be breaks in the current of debate for prayerful waiting upon God.

2. We must learn patience with brethren whose ways of thinking and working differ from ours. The tendency of members of very diverse Church connection to think the best of one another at the Conference was a fine lesson.

3. There is a special call to men of business capacity to devote some share of their talent, time, and thought to the great mission enterprises of our Church.

The Rev. J. Fairley Daly, B.D. :—

"Whatsoever He saith unto you, do it"—that is the message of the Conference to the Churches. The days of talking and planning are over, the days of *doing* are now to begin. From the great Ecumenical (for such it truly was) Council in Edinburgh goes out the call to our Church and every Church—*do it*. Were this call obeyed the end of the Conference would indeed be the beginning of a great conquest, and date a new era alike for Foreign Missions, the Church, and the whole world. It is a call—

(1) *To the Church*, to give missionary work the central place of all. "What matters most, what ought to loom largest in the Church, is the directly missionary work." Let the dominating motive in individual and congregational life be to evangelize the world, to hasten the coming of Christ's Kingdom, and no other cause will suffer, but every other interest will prosper, and rich spiritual blessing will follow.

(2) *To every minister*, to promote the missionary cause with conviction and self-denial, and be the impelling missionary force in his church and district, constrained by loyalty to Jesus Christ.

(3) *To all office-bearers*—especially to men of influence and power—to consecrate their time and efforts to the propagation of the mission cause, and to increase the administrative efficiency of the missionary societies in their congregations.

(4) *To the members*, to consecrate their lives and means to God's service, and offer gifts more adequate to meet the present need. "Freely ye have received, freely give."

(5) *To all who love the Lord Jesus*, to give themselves to unceasing persevering prayer, to realize its obligation and power in this great work of missions, and rising thereby to a grander and more inspiring conception of the sufficiency of God, go forth with new confidence to *do it*.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name, that will I do. If ye love Me, ye will keep My commandments."—JOHN xiv. 12-15, R. V.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."—MATT. xxviii. 19, R. V.

THE WORLD MISSIONARY CONFERENCE.

EDINBURGH, Tuesday Night, 14th June.

THE long-looked-for World Missionary Conference has come at last, and come in such a way as to satisfy the hopes that were entertained for it by all friends of missions throughout the world. The popular imagination has been captured, from the King, whose gracious message was read to-night, down to the newsboys pressing the last editions of the evening papers on delegates making their way homewards in the lingering June twilight. The daily and weekly Press of Great Britain and America have sent some seventy or eighty representatives.—*The Times*, no less than three; and newspapers by no means favourable, as a general rule, to religious or missionary work, have spoken with a new and somewhat bewildering respect. When

"Even the ranks of Tuscany could scarce forbear to cheer,"

those who keep the bridge, though by no means elated, may well be heartened to new effort.

The Conference began its official sittings with a Business Meeting in the Assembly Hall at 3 o'clock to-day. But two non-official, yet highly suitable, functions preceded it. The first was a reception held last night in the Royal Scottish Museum, where the Lord Provost and magistrates of the city, glorious in scarlet and ermine, received what seemed from the gallery an almost unending stream of guests—delegates to the Conference and their hosts and hostesses—drawn from the very ends of the earth, from Japan to Brazil, and the far off isles of the sea.

Then, at noon to-day, a service was held in St. Giles', where, under the tattered banners in the nave, a mighty volume of sound went up: the Lord's Prayer, the Creed, and

"O sing a new song to the Lord,
For wonders He hath done."

Looking round the great audience, one realized the familiar words in a new way—ay, and felt that

"Wonders He will do."

Already one great feature of the Conference is that of expectancy. There is a stirring, an awakening, a feeling that anything may happen, for something very real is happening now. Another feature is the sense of unity and brotherhood. It is seen in casual ways—the absence of reserve, little less than astonishing in Scotland, with which delegates who have never set eyes on one another till half an hour ago, make and receive friendly advances. The executive have thoughtfully provided cardboard medals, which members inscribe with their names and pin on prominent parts of their persons—thus greatly facilitating intercourse. But deeper still is the true Brotherhood: no shallow undenominational-

ism, but the glad sense of the Faith which unites all as members to the Head.

The Business Meeting is dispatched with all promptitude, thanks to the genial chairmanship of Lord Balfour of Burleigh, and still more to the quiet, unwearied months of previous labour by Mr. Oldham and his staff, and the Conference adjourns till evening. A large proportion of the audience, however, made their way to the MacEwan Hall, where Principal Sir William Turner laid the historic cap of graduation—the last relic of a great Reformer's wardrobe, as old tradition teaches—on the heads of fourteen representatives of the Conference, including the Archbishop of Canterbury, Mr. Mott, Dr. Richter, Dr. Chatterji of India, and Professor Harada of Japan.

In the evening the Assembly Hall was crowded as it rarely is. What an interesting, yet what an unfamiliar audience it is! Only here and there can some landmark be discovered—Mr. R. R. Simpson's crown of white hair, Dr. John Young away in a back bench, and Dr. Henderson no longer at the clerk's table, but seated unobtrusively in the midst of the common throng. Here, however, is a Chinese professor in national costume, blue jacket and grey skirt, and a pigtail the like of which most of us have only seen in picture-books. There are half a dozen most efficient-looking little Japanese gentlemen—one of them sitting among the Business Committee round the table. There is a group of our Indian fellow-subjects,—the ladies in white and salmon-coloured saris and *chuddars*, the men all in Western garb, the patriarchal Dr. Chatterji, first Moderator of the Presbyterian Church of India, with a beard like John Knox's, at their head. Here and there, too, faces familiar from photographs separate themselves from the crowd,—Dr. Horton, Mr. Webb Peplow, Bishop Moule; and, close at hand, two or three heads of Anglican sisterhoods in nun's garb. Near the chair, in excellent seats for hearing, which no one grudges them, are the Continental delegates, an embodiment of something better than the *entente cordiale*. Pastour Appis of Paris, whose likeness to Dr. Maclaren of Manchester is almost startling; Bishop Tottie and Propst Hogner of Sweden, conspicuous by the stiffly starched Lutheran bands which they wear; Fratlein Raaffaub of the Basel Mission in her place early and late, and setting an excellent example to her sister delegates—would that it had been more generally followed by many a "purple-headed mountain"—in discarding her hat. And, to right and left, unmistakable and ever welcome, our beloved brethren from across the Atlantic. A pleasant Babel of talk fills the air—French, German, Swedish, Dutch, here and there a weird sound of—is it Chinese?—and all shot through and through, if one may use the expression, by the penetrating accent of America.

Presently Lord Balfour, towering gigantic above the desk, and wearing the silver star and broad green sash of the Thistle, calls the meeting to order, and gives out the 100th Psalm. An American organ is supposed to lead the praise, but nothing short of the trumpets that one remembers at a *Missions-fest* in the Rhineland would be sufficient. Dr. Whyte's opening thanksgiving is followed by the chairman's reading in majestic tones of the King's message, whereupon the whole great audience, which had stood up to hear the message, breaks out incontinent into "God save the King": the great-great-grandsons of the men who threw George III.'s chests of tea into Boston Harbour joining in the prayer for George V., "Long to reign over us" as heartily as his own subjects.

The speeches by the chairman, the Archbishop of Canterbury, and Dr. Speer were all worthy of the occasion. The Archbishop's address had been awaited with much interest. He had no easy task before him, being in a manner between two fires. Some in his own Church regarded his presence and that of the other bishops at the Conference as a condoning if not a direct encouragement of schism; others had an impression that he was first and foremost an urbane and adroit ecclesiastic. But Dr. Davidson took his own line, and rose to his opportunity in a truly noble and courageous address to his "fellow-workers in the Church Militant, the Society of Christ on Earth." He emphasized the greatness of the crisis, "the millions of the farthest East awakening like some giant from the stupor of ages, and the great new nation bounding into strenuous manhood on the Canadian plains"; the central nature of the missionary task as essential to the very life of the Church, and with untold possibilities in it; and concluded a memorable speech with the words: "There may be some standing here to-night who shall not taste of death till they see—here on earth in a way we know not now—the Kingdom of God come with power."

Those fortunate enough to hear Dr. Speer deliver the Duff Lectures last winter, or to have seen him firing a great audience of students, will not need to

be told of the firmness of grasp and rare power of vision shown in the closing speech of the meeting. Christ's leadership in the Church and the individual Christian was the theme. The same power that led Livingstone to Africa instead of to China, and Griffith John to China instead of to Madagascar as each had wished, had brought us in this Conference together, and was guiding us for larger purposes than we had dreamed of. We were under no delusions of foolish optimism. If such were the case, the Conference would dissipate them. But what are Christians in the world for, but to achieve the impossible by the help of God?

With this question sounding in their ears, the meeting joined in the Lord's Prayer, and with this great united act the first session of the Conference ended.

THE KING'S MESSAGE.

"The King commands me to convey to you the expression of his deep interest in the World Missionary Conference, to be held in Edinburgh at this time.

"His Majesty views with gratification the fraternal co-operation of so many Churches and Societies in the United States, on the Continent of Europe, and in the British Empire in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world.

"The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind.

"His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view."

Wednesday.

Carrying the Gospel to all the Non-Christian World.

TO-DAY there began the special work of the Conference, the presentation and discussion of the Reports. It should be said that eight topics of primary importance and urgency had been selected for consideration. Eight Commissions, consisting each of some twenty of the leading experts on each of these, have been for the last two years amassing and sifting information supplied by the leading workers all the world over, and the results of their ar-

duous labours are embodied in eight gigantic Reports in the hands of the delegates. Each day's proceedings consisted of a debate on points in these Reports, and were designed not as an ordinary missionary meeting, but as a discussion of problems by experts. Everything practically turns on the kind of man in the chair, and in Dr. John R. Mott, who was unanimously appointed yesterday, the Conference has the very man wanted. There is something formidable and Napoleonic about Dr. Mott in the chair. Some chairmen are led by their audience, some humour them. Dr. Mott commands them. With an almost impassive face and an eye that watches everything, and a swift and incisive power of going to the heart of a subject in the fewest possible words, he has shown himself to be literally one in a thousand for

this work. The procedure adopted is as follows. After each Report is presented, Dr. Mott calls on members to discuss the various points as printed on the agenda paper, selecting speakers from those who have sent in their names on cards provided for the purpose. A strict time limit of seven minutes is enforced, which at first told hardly on those who were coming within sight of the end of their introduction, when the first bell of warning rang at six minutes. But Dr. Mott deals even-handed justice all round, and no speaker anxious to get in one more telling illustration or appeal can hope to withstand the suave but ruthless bow from the chair that dismisses him to his seat.

"Carrying the Gospel to all the Non-Christian World" was the subject of Commission I., introduced by Dr. Mott himself. He dwelt on the vastness and the variety of the task: the greatness of the opportunity, and the necessity for thoroughness as well as promptness in the work. "A well-considered plan of co-operation on the part of all the societies in this hall would be more than equivalent to the doubling of the present missionary staff." But, after all, the crucial problem in the evangelization of the world is the state of the Church in Christian lands. "The missionary enterprise is the projection abroad of the Church at home."

As soon as Dr. Mott finished, a host of speakers were ready. Africa, Japan, China, Korea, India, Mongolia, Central Asia—the speaker from which, a Swedish missionary, had to ride for fourteen days before reaching a railway—South America, and the South Seas had each its representative. Dr. Knumm emphasized the needs of the Sudan, provinces as large as France, pagan tribes whose very names had a weird—shall I say cannibalistic?—ring about them being without a missionary and exposed to the inrush of Mohammedanism. One of the most striking speeches of a deeply interesting discussion was that of Mr. Brockman, Y.M.C.A., Shanghai, who dwelt on the importance of proper Christian influence being brought to bear on the picked men whom China, Japan, and India are sending to our Universities. Each of these as he returns is a missionary for Christ or against Him.

Half an hour in each morning sedentary is taken up with what is well called the "central act" of the proceedings, United Intercession. A different leader is chosen for each day, and the catholicity of the Conference is shown by the fact that Wesleyans, Anglicans, Quakers, Presbyterians, Moravians, Baptists, Congregationalists, have all led the devotions. Much of the prayer is silent, the distant hum of traffic being all that is heard in the stillness. And then with a new interest the Conference settles down to its deliberations again.

One question as to the advisability of having a large native agency for evangelistic work among

non-Christians dependent on foreign support, roused keen discussion, Mr. Monahan, of Wesleyan Mission, South India, saying that, whatever the ideal might be, as practical people facing facts, missionaries need every man and every penny that could be sent. Dr. John Ross, whose eight-and-thirty years in China seem hardly to have aged him at all, told the story of the Manchurian Church practically self-propagating and self-supporting. His deliberate conviction was that the evangelization of the world was impossible unless each native Church took the burden on itself. If this were done the end would be in sight. After Dr. Julius Richter, the well-known historian of Missions, whose torrent of idiomatic English is like a Highland burn in spate, had spoken on the necessity of co-operation, the session was closed with prayer led by the Secretary of the S.P.G., Bishop Montgomerie.

The evening meeting was presided over by Mr. Seth Low, whose election as Mayor of New York eight years ago dealt such a shrewd blow at Tammany Hall. We would gladly have heard such a doughty champion, who has something of the look of Cecil Rhodes, humanized and Christianized, but he confined himself to the somewhat disconcerting intimation that the despotic Business Committee had decreed there should be no applause at the evening meetings. Then the first speaker, Professor W. P. Paterson, Edinburgh University, girded himself for his task, giving, without a scrap of notes, for some forty minutes a most lucid and masterly address on "Christianity, the Final and Universal Religion as Redemption." Every religion claimed—(1) to bring a deliverance, and to put men in possession of a real good; (2) it is always through alliance with the Divine that this is secured; (3) it always has a theory of salvation: what a man must do and be, so as to enjoy communion with God. Point by point he showed how Christianity alone satisfied these tests. Deeply interesting as the address was, the manner of the speaker was perhaps more interesting still; the strong eager face kindling as the argument developed, the unconventional attitudes, the whole man alive and tingling with his subject. There was a marked contrast alike in the manner and matter of the other speech, which was what our American friends call an O-ration. Dr. Coffin, of Madison Avenue Church, New York, is absolute master of himself and his paper, with a ringing voice, and ample command of telling rhetoric. His subject, "Christianity the Final and Universal Religion in its Ethical Ideal," lent itself to forcible treatment, and Dr. Coffin did not spare many a respectable abuse in Church and State. The prohibition of applause told hardly on the speech, with its succession of resounding climaxes, and harder still on the audience, who would gladly have expressed their feelings at every other sentence. But the chairman held the reins tight, and we submitted.

Thursday, 16th June.

The Church in the Mission Field.

TO-DAY was devoted to the Report of Commission II., "The Church in the Mission Field," introduced by Dr. Gibson, Swatow.

Before the regular proceedings began, Dr. Mott read a long and characteristic letter from Mr. Roosevelt, who had been appointed a delegate, but found it impossible to remain. Messages and telegrams from all sorts and conditions of people to the Conference are coming in embarrassing profusion, and are mostly held as read, and handed over to the Business Committee; but, needless to say, this one was received with all honour, and then the Conference set to work.

Dr. Gibson's statement brought before us how complex a body the Church in the mission field now is, with a high degree of organization and strong corporate life. Men and women of a

A needed caveat was put in at this point by Bishop Gore of Birmingham, who was greeted with great warmth on being called on to speak. Describing himself as one whose vocation seemed to be to make himself disagreeable at public meetings, he pled for a clearing up in our own minds as to what the Church means, and what the conditions are which belong to it everywhere and at all times. There is a tendency to drift, and we must say what it is we stand for. The inexorable bell pays no respect even to bishops, and Dr. Gore gave way at once, but was recalled by the audience to emphasize in one concluding sentence that in the Church, East or West, continuity of life depends on continuity of principles.

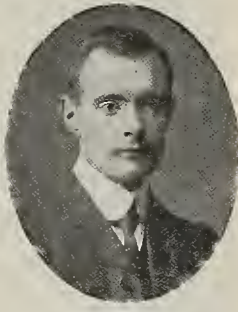
The whole discussion that followed was much more *ad rem* than that of the previous day. Dr. Mott's unique knowledge of the entire mission field, and an almost uncanny power of divination



MR. JOHN R. MOTT, LL.D.,
Chairman of Conference in Committee.



LORD BALFOUR OF BURELIGH,
President of the Conference.



MR. J. H. OLDHAM, M.A.,
Secretary of the Conference.

specific type have now to be sent to face the larger tasks and heavier responsibilities, and qualified to train and guide those who shall be leaders of the future Church, which must be truly indigenous in each country.

Dr. Brown, Secretary of the American Presbyterian Board of Missions, followed with an earnest plea for trusting the Church in the mission field to exercise its powers wisely, and Dr. Hume, the veteran from Ahmednagar, pursued the same line with regard to India. The new Church that was rising there must not be rent by internal dissensions, such as merely denominational teaching inevitably brings, or dominated by Western modes of thought. Mr. Pieters from Japan, and Mr. Bitton, L.M.S., China, also dwelt on the new national spirit that was making itself everywhere felt in the East. This must be met with trust, or there was a grave danger lest a Church might rise in the Far East alien in spirit and sympathies from the Church Catholic.

as to those who would have something fresh to contribute, kept the discussion on thoroughly practical lines. Dr. Jones of Madras, the author of *Krishna or Christ*, spoke some wise and timely words on the training of the leaders of the native Church, who must be trained to know the facts of Hinduism so that they might understand what they had to combat. Bishop Brent of the Philippines, "a Canadian by birth, a United States citizen by adoption, and a Philippine by the grace and leading of God," one of the most interesting and attractive personalities that the Conference has yet brought forward, took a similar line. Let the men be trained in the country and among the people with and for whom they were to work, and in all things let them aim at simplicity of life. Dr. Brent was cut short in the midst of a definition of luxury, which in response to loud calls he completed from a distant seat. "Luxury is an undisciplined use of God's gifts: to allow the material to dictate terms to us."

It is hard to pass over speech after speech when so much both in matter and speaking was wholly admirable, but the most outstanding of those who took part in the latter part of the discussion was Lord William Cecil. Heredity shows itself strongly in his appearance, for he has much of the look of his famous ancestor, Queen Elizabeth's minister, and might himself have stepped out of a Holbein picture. His advice, given with true Cecil vehemence of gesture, as to the best way of dealing with the difficulties of discipline in the mission field, was summed up in the word "educate." "Give sufficient knowledge—the knowledge that has made us powerful—and education to the native Church, and it will solve its problems for itself."

The whole discussion brought out a frank recognition of the existence and distinctive character of the indigenous Church in each land, and an equally frank and hearty desire to trust it in the manner of its development.

Missionary Enterprise in the Light of History.

THE evening meeting was presided over by General Beaver, eminent alike in the military, legal, and ecclesiastical world, who moves about on his crutches—he lost a limb in the American Civil War almost fifty years ago—with a celerity many a younger man might envy. The speakers were Professor Kennedy of the New College, and Father Frere, head of the Community of the Resurrection, Mirfield. Two more happily contrasted types could hardly have been found: Dr. Kennedy, severely scientific in method, giving a most careful and adequate survey of the missions of the early Church; and Father Frere, a medievalist to the core, but one of the most persuasive and racy of speakers. Under the spell of his personality it was hard not to feel that he had made out a convincing as well as ingenious case for medieval methods in missionary work—indiscriminate baptism, etc.; and even for the credibility of medieval miracles. Afterwards, when, like Mistress Jean, we "releekit," things took a different aspect. Yet very much of his plea for a return to the courageous medieval method of shocking the pagan conscience in dealing with idolatry, and, above all, for a fuller and deeper faith in the unexhausted working of God's power, was not only admirably put, but of the highest value.

Friday.

Education in Relation to the Christianization of National Life.

THE Report of Commission III, which dealt with this most important subject, was introduced by the Bishop of Birmingham. Himself for a short time one of the Oxford Mission in Calcutta, he knows the conditions at first hand, and brought out the salient points of the Report in a very suggestive manner. The Commission, he said, had done its

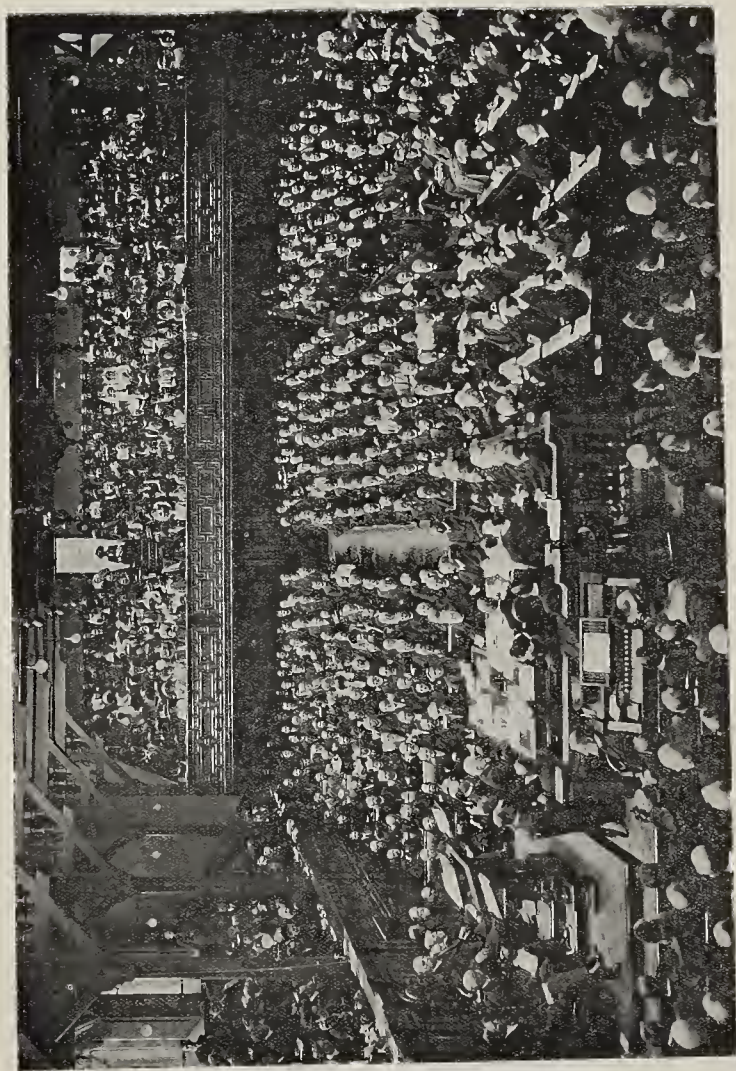
best not to be original, but had allowed the facts to make their own impression. A bond of spiritual sympathy has been made between East and West through education. But, as a result, would the native Churches stand each on its own base, and bring out what it was naturally fitted to do? It was nothing less than shocking that native teachers and evangelists should be trained in the Thirty-nine Articles or the Westminster Confession, which were controversial, and did not belong to the universal substance of religion. The leavening influence of education was undoubted, but the point of transcendent importance was the building up of a native Church. In education, as in everything else, the paramount need was co-operation and co-ordination in the field. It was not enough to send out good and devout men, they must have trained educators, men and women, or the Church could never become indigenous.

Here were points enough for discussion, and Dr. Mott had a whole sheaf of cards in his hand. The men from India had the first place, as there the educational system is seen in its most developed form. At once the difference between the two schools was apparent, Mr. Goudie of the Wesleyan Society giving it as his opinion that the educational missionary does not grip the normal mind of the country through lack of familiarity with the vernacular and native customs; and the militant Mr. Sharrock, formerly S.P.G., Trichinopoly, declaring that he believed far more in aggressive Christian work than in attempting to create a Christian atmosphere. To try to convert a Brahmin here and there was knocking at doors fast shut, while they were standing wide open for work among the lower castes.

But the educational system had as sturdy defenders in Sir Andrew Fraser, who emphatically declared that if it needed any defence at all, such was given in three words: Madras Christian College; and in Mr. Haythornthwaite of Agra, who testified that the best type of young India was responding eagerly to the most definite Christian instruction the colleges were giving.

So the debate swung to and fro. Nothing very

The photograph on the opposite page is one of three taken simultaneously from different points in the Hall, so as together to show the whole Conference. Lord Balfour is in the chair, with Sir Andrew Fraser and Mr. Mott on his right, and Mr. Seth Low and Lord Reay on his left. Round the Clerk's table within the rail are seated the members of the Business Committee. To the right of the Chairman, Dr. Robson, are Mr. Oldham, Secretary, and the Assistant-Secretary, Mr. Tatlow. To the left are Dr. Arthur Brown, New York, and President Inaba, Japan. On the left side of the table are seen Mr. Duncan McLaren, Edinburgh, Mrs. Creighton, London, Bishop Robinson from India, behind whom is Rev. Dr. Goucher, Baltimore, Bishop Roots from China, and Mr. Rowell, K.C., from Canada, and Dr. Lankester, London. Among those facing the chair, only Dr. Richter is distinctly seen.



much, perhaps, was gained, except a new sense of the complexity of the problem, and the earnestness with which it is being tackled.

Turning now to Africa, one speaker told of some Basuto lads who when coming to Lovedale to be "finished," were unable to enter on the schedules the denomination to which they belonged. Appealing to their own mission for information, they were told to write "Christians working in connection with the French Church." In Syria, the far-spreading influence of the Beirut College was shown by the fact, mentioned by Dr. Hoskins, that at a recent inspection thirty-one pupils from far and near wrote each in his own separate language the words, "God is love."

In the afternoon China and Japan were the fields considered. One speaker showed a truly Eastern exuberance of metaphor in pleading for co-operation. "When times of friction come, we must hang on to Union like grim death, and when we have crossed the bar, and got into smooth water, we shall find it has struck its roots deeper than ever!" This the Conference rightly felt to be the final and fitting word on the subject, and exploded in loud cheering and laughter.

Then Dr. Mott, turning to the seat immediately on his right, called out, "Mr. William Jennings Bryan," and the old antagonist of Mr. Roosevelt stepped forward amid loud applause, which he checked with a motion of the hand, "I appreciate your welcome, but I need time." Tall and stoutly built, with a massive head like Beecher's, the great Democrat orator gave his testimony, as a layman who had visited China, to the small cost, the necessity, and the significance of education in the mission field. The Church's faith in its own doctrine was shown by its not being afraid of the light for itself or for others. The question had been put, "What will become of the rest of the world if China is enlightened?" "Talk of the Yellow Peril," said Mr. Bryan, with a sweeping oratorical gesture, "Christians believe there is only one Yellow Peril—the lust for gold."

After various representatives from Japan had spoken, Dr. Ibuka in particular advocating the establishment of a Christian University in his native land, Bishop Gore summed up the discussion with the hope that such unique concurrence of opinion as had been shown to-day might have real fruit in the co-operation that was so urgently needed and desired.

The Missionary Enterprise from the Standpoint of Missionary Leaders on the Continent of Europe.

A SOMEWHAT smaller audience than usual met this evening to hear Professor Mirth of Marburg, Mr. Ussing of Copenhagen, and Pasteur Boegner of Paris, while Mr. Bryan was giving his famous discourse, with as many heads as the Hydra, in the

Tolbooth Church. Most appropriately the opening hymn was "A Safe Stronghold our God is still," sung, as it ought to be, in slow unison by the great body of male voices. Underneath Carlyle's rugged English, one could catch the far grander German of Luther as our brethren sang the familiar words in their own mother-tongue. Dr. Mirth is a typical German professor in appearance, blond, bearded, spectacled, and his whole address showed the thoroughness which he praised so highly in the missionary methods of the Fatherland. For that very reason no précis can do the speech justice, packed full of interesting and suggestive matter as it was.

Mr. Ussing, an alert little Danish gentleman, as unlike the typical sea-rover as possible, gave a most delightful speech, bringing in some twenty minutes a great array of facts about the missions of Holland and Scandinavia which must have been new to nine-tenths of his audience, making good his boast that though "we are small countries about to be swept away by big nations, it is our glory that we began the work before you."

The last speaker, Pasteur Boegner, drew a somewhat pathetic picture of French Protestantism at home. But the Church that had sent out François Coillard was one that had the old spirit fresh in it, and could claim the sympathy of the whole Christian world.

Saturday.

The Missionary Message in Relation to Non-Christian Religions.

A "PRELIMINARY" this morning was the adoption by a standing vote of a Reply to the King's Message. The representative character of the signatures to the Reply make it such a document as was probably never before placed in the hands of any monarch, and it is interesting to learn that the King received and read it with peculiar satisfaction.

Then the Conference proceeded to the consideration of the Report of Commission IV. Few Reports had awakened more interest or aroused more difference of opinion. The field is so wide, and the evidence in part so conflicting, that unanimity of feeling among those knowing each the condition of his special field of labour, was hardly to be expected. Professor Cairns, in introducing the Report, claimed that to obviate misunderstanding, the evidence laid before the Commission should be printed in full. The important question arising out of the whole survey was, What suggestion have these religions towards developing the latent riches of Christianity? The situation confronting the Church in its mission work is one of extraordinary opportunity and extraordinary peril. Israel had to face a somewhat similar situation when the menace of the great powers on the Euphrates drove it back on the latent resources of its religion, and then Prophecy arose with its new sense of the living God. So it must be now, for

only thus can the Church face what is seen in the Reports—the forming of something vast and formidable, yet full of promise. No fewer than thirty-two speakers took part in the discussion that followed, Dr Mott calling upon men representing as many

Nigeria, thought that the Commission had pinned their faith too much on Dr. Warneck, and that very different answers might have been received from those who had studied, say, the pygmy tribes of Equatorial Africa.

To
The King's Most Excellent Majesty.

May it please your Majesty.

We, the members of the World Missionary Conference assembled from many lands and kingdoms, and now met in Edinburgh, have received with deep respect and gratification your Majesty's gracious message.

Most gratefully we welcome the expression of your Majesty's deep interest in this Conference and its aims, and we rejoice that the work of disseminating the knowledge and principles of Christianity through out the world has your Majesty's earnest wishes for its furtherance and success. The words of sympathy graciously addressed to us by your Majesty will contribute notably to this end.

That Almighty God, by whom Kings reign, and who in His providence has called your Majesty to rule over so great an Empire, may enrich you and your Royal House with all spiritual blessings, and make your Majesty's reign signally helpful to the cause of Christian progress throughout the whole world, is the earnest prayer, may it please your Majesty, of the members of the Conference.

J. H. Altham
J. H. Altham

President of the Conference
Secretary of the Conference

Arthur Anderson Knauer
Arthur Anderson Knauer

Chairman of the American Executive
Chairman of the Continental Executive

Walter Scott Smith & Polwart
Walter Scott Smith & Polwart

Joint Chairmen of the
British Executive

W. H. Lamborn
W. H. Lamborn

On behalf of the Delegates from
Canada

A. W. Gifford
A. W. Gifford

Australia

J. Mearns
J. Mearns

South Africa

ਸ੍ਰੀ ਮਹਾਰਾਜਾ ਸਾਹਿਬ

R. S. Chatterjee
R. S. Chatterjee

On behalf of the Delegates from the Churches in
India

ਸ੍ਰੀ ਮਹਾਰਾਜਾ ਸਾਹਿਬ

L. T. Hill
L. T. Hill

East India

董 傑 修

James Young
James Young

China

井深 報 之 郎

Rajindere Shukla
Rajindere Shukla

Japan

윤호호

D. H. Yoon
D. H. Yoon

Korea

Asaph H. Smith
Asaph H. Smith

Africa

Edinburgh. 18th June 1910.

different fields as possible. As a consequence of this kindly smiting of the righteous, the Report emerged with head—practically—unbroken.

The part dealing with Animistic Religions did not provoke much criticism, though Dr. Jays, C.M.S.,

Mr. Monahan, South India, while paying a warm tribute to the Report, gave it as his opinion that the Hinduism therein dealt with is not that of ordinary life. What he found had impressed non-Christians most, was the confidence which

even un instructed Christians showed in face of death.

Of the speakers who dealt with China, the most interesting figure was Professor Tong Tsing-en of Shanghai—the only one of the Chinese delegates who wears the national costume. Speaking remarkably pure English, with far less of what we are pleased to call a foreign accent than our neighbours across the Channel, he urged the importance of a sympathetic study of Chinese literature and religion, both on the part of missionaries and their converts, so that the latter might turn out good patriots.

President Harada said that what appealed to his fellow-countrymen in Japan, born hero-worshippers as they were, was—first, the character of Jesus Christ, and second, Christian life as seen in a Christian home.

In the afternoon session, when Hinduism was being discussed, a strange medieval apparition made its way to the platform, robed in a brown monk's frock and cowl, begirt with a cord, a silver cross gleaming on the breast, and sandals on bare feet. This is the costume in which the Cambridge Brotherhood "take their walks abroad" in Delhi; but, odd as was his attire, Brother F. J. Western spoke excellent sense. He believed that it was possible to see to-day the beginning of a reformation in Hinduism which might be a true *Preparatio Evangelica* if it were used aright. The chief documents missionaries had to study were human, and the secret of their interpretation was a belief in the light that lighteth every man. Of the speakers who followed none made a deeper impression than Dr. Chatterji, who, by telling the story of his own early difficulties, made us feel what it costs a Hindu to become a believer in Christ. Caste is only an outward difficulty. The real stumbling-blocks are the ideas of vicarious suffering and vicarious death, and exclusive salvation in Christ. In dealing, therefore, with inquirers, all that is good in Hinduism should be acknowledged, and the heart of the Hindu will be won.

Changes in the Character of the Missionary Problem in Recent Years, and their effect on the Missionary Enterprise.

SUCH was the comprehensive subject on which Bishop Bashford of Peking, Mr. Gairdner of Cairo, and Dr. Wardlaw Thomson discoursed to-night. The first spoke of China and the marvellous changes through which it had passed during the last two or three years. The second speaker knows the Mohammedan world as few do,—witness his brilliant polemic, *The Reproach of Islam*. In some twenty minutes he had flashed the whole scene before our eyes, though, truth to tell, with such an inhuman disregard of the physical powers of reporters, that, long ere the end, the notes of one of them grew more and more chaotic, till they ceased. Dr. Wardlaw Thomson's deliberate survey of the changes among Primitive Peoples was like the

calm after a whirlwind; but exhausted nature on a Saturday night could do little more than listen and assent to the grave wisdom of his conclusions.

On Sunday there was only one meeting of the Conference. Many of the delegates had been undertaking single or double duty in city pulpits through the day. But the appetite grows by what it feeds on, and an audience almost as large as usual turned up at eight o'clock in the evening to hear the Archbishop of York and Mr. Seth Low on "The Duty of Christian Races to Non-Christian Peoples," and President Harada on the "Contribution of the Non-Christian Races to the Body of Christ." The Archbishop in a weighty speech gave forth no uncertain sound on the Congo Iniquity, the Opium Trade in China, and the Traffic in Liqueur in Nigeria: a deliverance so much in accord with the feelings of the audience, that, Sunday as it was, applause resounded everywhere.

Monday, 20th June.

Missions and Governments.

CONFERENCE began its second week with unabated zest, not even the glorious weather with which our visitors have been favoured, tempting the most enthusiastic American sightseer to the land of Seott. Every member, from Dr. Mott down, means business, and does it.

Commission VII., dealing with Missions and Governments, was taken to-day. Lord Balfour,—himself as imposing an embodiment of both as could be imagined,—chairman of the Commission, reserved his speech till the close.

The strong feeling which had once or twice already manifested itself as to the attitude of the British Government towards Mohommedanism in Nigeria and the Sudan, found trenchant expression in Colonel Williams, who quoted Sir Herbert Edwardes' saying on opening a mission in Peshawar after the Mutiny: "We are always safer when doing our duty than when we neglect it." As for the present situation, said Colonel Williams, we are Christian first, and administrators for the Egyptian Government afterwards. Dr. Jays, Nigeria, who, like the people among whom he labours, is a "first-class fighting man," with a Beresfordian breeziness of speech, followed up with a hearty denunciation of the idioey of the Government bolstering up the Mohammedan power, and keeping back facts from natives that were known to all the world, e.g. the deposition of Abdul Hamid. The more official view was worthily upheld by Lord Reay, Dutch by birth, the head of the Clan Mackay, ex-Governor of Bombay, and at home among good men of all races. He held that the neutrality of Government was perfectly compatible with a Christian profession, while the strength of missions lay precisely in their voluntary character,

and he paid a warm tribute to the invaluable services rendered to the Government in the cause of education by Dr. Miller and "my friend Dr. McKichan."

Perhaps the most noteworthy contribution to the whole discussion was the exceedingly shrewd advice given by Mr. Dable, for many years one of the Norwegian Missions in Madagascar. Tall and powerful, a true descendant of the men who fought to the last against Harold Fair-Hair, and then crossed the Atlantic five hundred years before Columbus, he is as skilled in the difficult art of driving a nail where it will go. "My advice is: Do not occupy yourself with trifles. Do not be too hasty in action. Do try to settle difficulties with subordinate officials. The higher you go, the more complications and ill-will will you stir up. Act on the supposition of goodwill on the part of the authorities, whether you have misgivings or

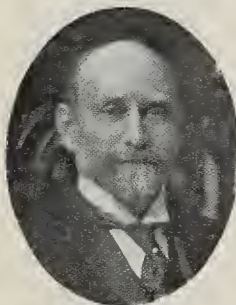
quietly announced "Hymn 36," and straightway with a shout the Conference broke out—

"And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us."

And then, our feelings relieved, we settled down to what was, comparatively speaking, a hum-drum, though useful, discussion on Christian literature.

The Problem of Co-operation Between Foreign and Native Workers

TO-NIGHT addresses were given on this difficult subject by three well-qualified men: Dr. Roots, the genial Bishop of Hankow; President Ibuka, Japan; and Mr. Azariah, South India: "Roots and Fruits," as one delegate who ought to have known better, put it to me! Mr. Azariah read us all some



REV. ARTHUR J. BROWN, D.D.,
Chairman of American Executive.



THE ARCHBISHOP OF CANTERBURY.



PASTOR JULIUS RICHTER, D.D.,
Chairman of Continental Executive.

not; or else pack your luggage and go." Golden words, truly.

The Nigerian Liquor Traffic Report and the curriculum of the Gordon College, Khartum, where, of all places in the world, no place is found for Christian instruction, were the subject of some straight speaking, which became extremely keenedged when Section 7 of the Report, "The Belgian Congo," was reached. The iniquities there dealt with needed no emphasizing by any of the speakers, only one of whom, Professor Van Nes of Leiden, as representing a mission which had never inter-meddled with politics, urged a waiting policy, and an expression of confidence in the new king. He was most courteously heard, for such a line was not popular, and the Conference loves independence.

No resolution was put. Dr. Mott, to use his own phrase, "attaches mighty little weight" to them, but seeing the temper of the meeting he

not un-needed lessons in his plea for a greater increase of friendliness between European missionaries and his own fellow-countrymen. Some of his points might, I am sure, have been met, and perhaps controverted, but no one could do other than respond with the utmost warmth to his closing appeal, "So much has been done by you already. You have bestowed your goods to feed the poor. You have given your bodies to be burned. We ask love. Give us friends."

Tuesday.

Co-operation and the Promotion of Unity.

THIS has been a great day in the Conference: one that is bound to have results in missionary outlook and policy far beyond our foreseeing. The morning sky was black with clouds, and there was the "sound of abundance of rain," for which the country is thirsting. So from the first, and right through the day, the hall was even more densely

The World Missionary Conference.

crowded than usual. On the front bench to the left of the chair—the chosen haunt in far-off days of Dr. Begg and the constitutionalist stalwarts—sits now a compact phalanx of bishops and other representatives of the S.P.G., who in coming to the Conference have dared perhaps more than we in Scotland can understand. The Bishops of Southwark and Birmingham, brethren from "Iax Mundi" days, Bishop Montgomery, Secretary of the S.P.G., Bishops Wordsworth of Salisbury, and Moule of Durham, are all there; and somewhere in the hall, though I did not catch sight of him, that Athanasius of the bench, Bishop Percival of Hereford. In the opening exercises Dr. Chatterji had led, and the delegates joined in repeating the Apostles' Creed—a happy augury for the day.

After Sir Andrew Fraser's opening statement as chairman of Commission, there was some preliminary deploying on the ground by two or three speakers, who told what has actually been done in China in the way of co-operation. The last of these, Mr. Cheng Ching-yi, discussed right reasons for unity in his seven minutes, giving way with the inscrutable smile of his race when the bell rang in the middle of the eighth. Then came the first of the bishops, Dr. Brent. Things are certainly advanced in the Philippines. "The last thing I did before leaving, was to supply the place of the Methodist pastor. I prayed without book and preached without manuscript. All this is easy. But we must remember that there is a great Church sitting apart—the Church of Rome—in an aloofness more pathetic than splendid. They will never come to us till we go to them. . . . I know it is possible to co-operate with the Roman Church—not the Vatican or the Hierarchies—but the great mass of devout people with whom we come in contact. Let us treat the Roman Catholics as Christians and sincere, till they are proved to be otherwise. Fighting is sometimes necessary—indeed, is an element in the promotion of Unity. If we must fight, let us fight like Christian gentlemen."

Both without and within the hall there was a great deal of electricity in the atmosphere, but an equally noticeable amount of self-control. The gravity of the situation was strikingly emphasized by Mr. Thomas of Delhi, who said that what action the Conference would take would be discussed within twenty-four hours in the bazaars of India.

Dr. Talbot, the spokesman of the Anglican Bishops, a tall, gaunt figure, with russet hair and beard turning grey, spoke evidently under a deep sense of responsibility, and the somewhat broken sentences of his speech were not always easy to follow. We must recognize, he said, that the unity of the Church is still a broken unity. The Roman Church had more members in the non-Christian world than all the rest of us there put together. We are not here to compromise or even to discuss the

things that separate us. Hay and stubble abound in denominational distinctions, also gold. But here and now we are making an atmosphere in which God can fuse together the Church into a real unity. It was quite evident that the Bishop was speaking throughout more to those outside the hall than to the Conference. Then the chairman, with his unflinching sense of the right thing to do, gave out "Praise to the Holiest in the height," and all the widely different elements in the hall joined in Newman's hymn, which is the possession of the whole Church.

After the half-hour of intercession—never more truly than to-day the "central act"—the practical outcome was reached, namely, the appointment of a Continuation Committee to carry out what has necessarily been left incomplete by the Conference, especially on the lines of further co-operation, both at the home base and abroad. The sky by this time had cleared, and the sunshine streamed through the roof-windows. It was felt, too, that the most ticklish part of the proceedings was over. The S.P.G. representatives, Lord William Cecil and Dr. Montgomery, who compared himself in a frank and quaint little speech to "one of a little band of lions in an enormous den of Daniels," gave their blessing to the proposed Committee, and were evidently anxious to go as far as they could, and say nothing to mar the feeling of unity. The American representatives especially, knowing the state of matters in South America as they do, showed on their part equal self-restraint, the one manifestation of feeling being the burst of cheering which greeted Dr. W. H. Roberts' emphatic words: "We in America don't apologize for the Protestant Reformation." "Is the Conference prepared to vote?" said Dr. Mott. "Then those in favour of the resolution say 'Ay.'" At once a mighty shout resounded from all parts of the hall, while absolute silence followed the demand for votes to the contrary. So with the Doxology sung as few, if any, there can ever have heard it, one of the momentous decisions that make history was passed: a decision impossible ten years ago. Who shall predict what the next Decennial meeting may bring?

Demands made on the Church by the Missionary Enterprise.

At night Sir John Kennaway, who, with his benevolent, fresh-coloured face and long snowy beard, is like a true Father Christmas, presided over an audience undiminished even after such a strenuous day. Mr. Sherwood Eddy, who has laboured in India at his own charges for several years, instanced the Students' Movement and the Laymen's Movement as a result of the appeal of the whole world to the whole Church, and the appeal of the whole Church to the whole man.

In Dr. Denney, the other speaker for the evening,

the Conference felt itself brought into touch with absolute realities unflinchingly presented. The address was by far the most searching yet given, and it cost the hearers—as it must have the speaker—not a little. There were brought before us—rather, turned in on us—in a way we shall not forget, the need of the Church for a revived and deepened sense of the wonderful and incomparable gift of God in His Son; of unity on the sole basis of loyalty to Christ; and, lastly, the indispensableness of sacrifice. Few realize what this means, or have any right to speak of it. But Christ asks it, and we must not only cling to His cross, but take up our own. When those who have the right to do so make such an appeal to the Church for Christ's sake, as Garibaldi made to Young Italy, the depleted ranks will be filled again, and the Lord go forth conquering and to conquer.

There were "hard sayings" in this speech, but it

represent and enforce Christianity fundamentally. Instruction in language must be far more thorough than has hitherto been the case, and not be left to the poor teaching and the interrupted period of study possible in the field.

Mrs. Creighton, widow of the late Bishop of London, the famous historian of the Papacy, was the next speaker, dealing specially with the training of women missionaries. It was pleasant to hear her say—what, of course, many of us knew already—that the Edinburgh Missionary College came nearest to the ideal, and had the best results.

The question of training generally had been so far altered by the decision of Government to found a School of Oriental Languages. It would be of the highest importance that missionaries should study there alongside of others with whom they might afterwards be in close relations, and the association would be of benefit to both.



REV. K. C. CHATTERJI, D.D.,
Punjap, India.



BISHOP YOITSU HONDA,
Tokio, Japan.



MR. CHENG CHING-YI,
Shanghai, China.

was well that the day's proceedings should end on such a note.

Wednesday.

The Preparation of Missionaries.

THE report of Commission V. was presented to-day by President Mackenzie, Hartford. Since leaving Edinburgh he has grown very grey, but it was with joy that his friends heard that fifteen years in the United States have left his accent absolutely untouched. The Report is designed to appeal not to specialists alone, but to all interested in missions, and the speech in which it was introduced entirely satisfied this condition. It was not enough, said Dr. Mackenzie, to call in a loud voice for 150,000 dollars and fifty men to convert the world. What was needed was a new set of men. The mission field claimed the very best, for it was the most exacting sphere. Training, therefore, must be thorough, so that missionaries might be able to

The point on which the greatest difference of opinion manifested itself, was the best time and place of learning the language. Most of those who spoke advocated the learning of it on the field, rather than before going abroad. "Learn as little as possible at home," said Mr. Bittmann, Madras. "If the pronunciation is wrong to begin with, it can't be unlearned"; while as to difficulties, Professor Meinhof, Hamburg, who has done more than any man to put the study of East African tongues on a scientific basis, declared: "When an Englishman can speak like a Scotchman he can learn any language."

This sitting was specially noteworthy for the speeches of six ladies, all excellent, though given under great disadvantages, as a thunderstorm which had been gathering all forenoon broke and raged for about half an hour just at that time.

Miss Ruth Rouse, Travelling Secretary of the World's Student Christian Federation, in speaking

of the demand for trained missionaries, deprecated "that terrible heresy which expects either piety or intellect, and is quite sure we can't have both." What we want is both in one, multiplied by something else, such as had been seen in two striking examples, Miss Thorburn, Lucknow, and Miss Gardiner, Calcutta.

Miss Wilson, Bombay, emphasized the fact that the training of a missionary is not always conscious and comes sometimes before, sometimes after, the call. In the last resort, it is always personal influence that tells, which is making India, even by the testimony of non-Christians, more of a Christian country to-day.

The most interesting incident of the afternoon was the unexpected visit of Principal Miller, prevented by broken health from attending the Conference as a delegate. Aged now and blind, but upright in bearing as ever, and with mental grasp and vision unimpaired, he was led up to the chair and welcomed by Dr. Mott in the name of the Conference amid loud cheering.

The Sufficiency of God.

THE evening meetings have hitherto dealt mainly with historical questions and present-day problems in the mission field. But in the closing sessions of the Conference the emphasis is laid more on the things that lie deepest. In face of all the difficulties which a constantly changing situation brings, we must fall back on the things that abide. "The sufficiency of God" was the topic of Bishop Brent's address to-night. I cannot give a report of it. I do not know how it would read. Any words I could use to describe it would seem exaggerated to those who did not hear it, and inadequate to those who did. The address was a revelation of one who, perhaps more than any other delegate, has impressed his personality on the Conference. But it was far more, a new and vivid revelation of the great truth which must underlie all Christian work. Utterly different as each has been from the other,—the one for depth, the other for height,—Dr. Denney's and Dr. Brent's have been the speeches of the Conference,—both unforgettable by all who heard.

Thursday, 23rd June. The Home Base of Missions.

THE closing day of the Conference has come, but no one is wearied. Only a very few delegates have left, and the last Report to be presented is of quite remarkable interest. Dr. James Barton's introduction was one of the raciest speeches yet given, full of American shrewdness and pith. Who could forget the scorn which he poured on congregations whose chief aim was self-support? "It is as if a man who kept a poultry-farm rejoiced in its being self-supporting when the fowls were eating their own eggs!" or his revised version of familiar words

when he spoke of the work women were doing in keeping the true spirit alive in the Church.

"In the world's broad field of battle,
In the bivouac of life,
You will find the Christian Soldier
Represented by his wife."

The whole address was full of memorable things. What was needed for the revival of interest in missions was information. That would lead to education, and that in turn to inclination of the Church to do the work, and the end would be consecration. The Church at home is dependent on missionary work, for until the whole world can interpret the whole Christ, we shall never know Him in the fulness of His power.

Dr. C. R. Watson, Philadelphia, spoke of the two schools of thought in stirring up missionary interest: that which looked at the matter historically, and that which thinks in terms of numbers. The two must be brought together. The second was no mere promulgation of the theory of one missionary to every 25,000 of the world's population, or the statement of a policy of administration, but a method of bringing the vastness of the problem before those who can think only in these terms, and it had the merit of definiteness.

Several speakers dwelt on the extraordinary importance of skilled and definite instruction being given to children and young people by means of Mission Study Bands, which would make for efficiency and sound work, rather than for numbers. Dr. Donaldson, the master of Magdalene College, Cambridge, gave some very practical hints how to reach and influence public school boys and undergraduates, the former by some keenly interested master on the staff, or by the visits of some missionary who had been trained at the school. Mr. R. S. Wilder, the founder, and Mr. Tatlow, the Secretary, of the Student Volunteer Movement Union, spoke on the vital secret of adequate offering of lives for Foreign Missions; and Dr. Zwemer of Arabia, who has a gift of pungent expression, said that the motto of the missionary campaign for workers should be that of the highwaymen: "Your money or your life." "It is a Christian duty and privilege to make that demand."

Again from the American side we had something fresh. Mr. W. T. Ellis, Philadelphia, is not only one of the cleverest of American journalists, which is saying much, but, what is much more to the purpose, is heart and soul enthusiastic for missions. Called from his place among the pressmen to speak on the "Utilization of the Newspaper in Missionary Work," he delighted the Conference with a most vivid and telling little speech. The Conference must reach the world, he said, while it is yet hot. Let people see who were here: on one bench a man whose name is on the pages of Kipling; on another, one who has the right to wear medals presented him by four emperors for

services rendered to their States (one could see Dr. Shepherd and Dr. Christie modestly blushing on the remote benches where they sat). The most important man in the hall was not the chairman, and not the Bishops, or even the Business Committee, but the gentleman who was writing for the allied papers of Great Britain and America. Let the Continuation Committee, once it got on its feet, see to the institution of an International Press Bureau for Missions.

The latter part of the sitting was occupied with a number of interesting speeches descriptive of the aims and work of the Laymen's Missionary Movement, which has had such phenomenal success in the United States and Canada. Mr. Campbell White of New York, the Secretary of the Movement, said that the Continuation Committee had been asked to state definitely what was needed, and what was the fair share of each. Once business men knew the facts of the case, and what was required, they would not be wanting, whether in time, or influence, or money.

As another speaker put it, "The Laymen's Movement means a new interpretation of the problems of life to every Christian."

Thursday Evening, 23rd June.

Close of the Conference.

At last we have come to the close of what have been perhaps the most wonderful ten days of our lives. There has been nothing to jar, and more than we can express to be thankful for. And great as the performance has been, the promise for many days to come is greater still. Half an hour before the time of meeting, the seats were filling up fast, and the polyglot buzz of talk was louder than on the opening night, for these ten days have made many friends for life. There was great enthusiasm, great geniality, great hopefulness. What was to be the outcome? Would it pass away like the summer mist outside when the Conference dispersed, or would it

"Condense within the soul, and change to purpose strong"?

Such a question might have been asked at the beginning—I don't think it would have been put at the end—of the meeting. No programme had been printed or subject announced, and the service was of the quietest character. Sir Andrew Fraser, who presided, made a very simple and moving speech, in matter and manner very like those old-fashioned communion addresses which are becoming rarer every year with the passing of the generation that delighted and excelled in them. Then in an act of common thanksgiving, Mr. Findlay of the Wesleyan Missionary Society expressed in language of great beauty what was in the minds of all of us, as we joined in the constantly recurring response, "Glory be to God." If Sir Andrew Fraser had led us back into the Scotland of the past, and the thanksgiving

had much of the stateliness of the Auglican liturgy, Dr. Mott in his closing address recalled us to the present, with all the driving force and incisiveness of the New World. But with these diversities of gifts, there was the same spirit. We had been learning during these ten days what an incomparable chairman Dr. Mott is. To-night showed another and still greater power. What he gave was less a speech than a series of terse and memorable marching orders. "The end of the Conference is the beginning of the conquest. The end of the planning is the beginning of the doing. What shall be the issue of these memorable days? There have been no signs and wonders, but God has been silently and busily doing His work. He is summoning us to vastly greater things than we thought, to a larger comprehension of the message we bear: to larger unity, to larger sacrifice. . . . Our best days are ahead of us, because we have now a deeper insight into the character, and purposes, and resources of our God. But if this is to be so, we must let two notes strike deep; the note of Reality and the note of Urgency. . . . We must go out to revise our plans, not only with regard to His Kingdom, but our own lives, in the light of His resources and plans. We must go with Christ into the garden. For unless with Him we see so clearly what our task means that we shrink from it, we shall not have the power He had to conquer the world."

Then came a few sentences of earnest dedication, and the Psalm that sums up everything—

"Now blessed be the Lord our God, the God of Israel,
For He alone doth wondrous works, in glory that excel,"
and the last words of Benediction. Very slowly—not only owing to the throng in hall and corridors, which made advance no easy matter, but still more because each and all were loath to leave the place where these "crowded hours of glorious life" had been spent, and the friends who had come amongst us as strangers only ten days ago—the great Conference broke up.

Outside the brilliantly lighted hall a sea-haar had drifted up the Firth in the wake of the thunderstorm, shrouding the eastle, and making the electric light in the street lamps pale and spectral.

But as the last good-byes were said there was in them a warmth and a purposefulness that will not grow chill or slack, but will yet, please God, accomplish something more than has been done in the past for the coming of His Kingdom.

We had also prepared for this issue an account of the Parallel Conference in the Synod Hall, but it has been impossible to make room for it. We have accordingly to hold it over till September. Possibly our readers will not be averse to an interval between the two diets, and will be the more ready thereafter to welcome another presentation of the whole subject from a somewhat different point of view and by many new voices.

MESSAGES FROM THE WORLD MISSIONARY CONFERENCE.

(Adopted by the Conference on 23rd June 1910.)

TO THE MEMBERS OF THE CHURCH IN CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,—We, the members of the World Missionary Conference assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavour we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is

not committed in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church as are the elementary virtues of the Christian life—faith, hope, and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal. The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized: so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger, and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

TO THE MEMBERS OF THE CHRISTIAN CHURCH IN NON-CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,—We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the Mission Field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power of the rising Christian Church in newly awakening lands. None have been more helpful in our deliberations than members from your own Churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home-lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-

tempered weapon which can accomplish His work in the conversion of your fellow-countrymen. It is you alone who can ultimately finish this work: the word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations in Him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

A strong co-operation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home-lands, as we pray for you: remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the body of Christ which is according to His blessed Will.

SUBJECTS FOR PRAYER.

SUGGESTED BY THE CONTINUATION COMMITTEE.

THANKSGIVING.

For the help of God in all the preparations for the Conference.

For the sense of God's presence at the Conference.

For the spirit of unity.

For the fellowship in prayer.

For the new visions and calls.

PETITION.

I. That to all who attended the Conference there may be given the grace of continuance that they may patiently, perseveringly, and faithfully carry into effect the things then shown to them.

II. That the same Divine power which wrought in the Conference may work in and through the efforts that are being made in connection with the various missionary societies and organizations to transmit the message of the Conference to the Church at home.

III. That the prayers offered in the Conference for the Church in the various mission fields may, through our faithful continuance in prayer, be answered exceeding abundantly above all that we ask or think.

IV. That guidance, wisdom, and courage may be given to the members and officers of the Continuation Committee, and that the work may be abundantly blessed.

V. That the volume on the Conference which is being written by the Rev. W. H. T. Gairdner may be made a powerful instrument for arousing and quickening the whole Church.

VI. That the Conference may be the beginning of a new spirit of prayer, a more daring faith, and a larger and more worthy conception of God.

VII. That God may lead us forward to a unity greater and higher than anything as yet conceived.

THE CENTRAL FUND.

WHEN a boy is learning to write his teacher tells him always to copy the pattern and not his own imperfect copy of the pattern. Thus he corrects the faults which otherwise he would exaggerate. In our Central Fund reports we steadfastly disregard this wise counsel. Month after month we state the position in relation to the corresponding period of the previous year. We keep our ideal out of sight, and become complacent or depressed on insufficient grounds.

We may be quite sure that the Church does not intend this Fund to fail in providing a decent maintenance for her ministers. This was shown unmistakably in the last quarter of 1909. We then touched the solid rock of our people's loyalty, and found it firm under our feet. We know that if the same danger were again to become imminent the same generosity would again ward it off. Our trust in the people of God is part of our trust in God, and is not to be shaken. God works, however, upon the hearts and consciences of His people by ideals. Therefore we must keep our ideal always before us that we may be continually in the way of grace.

What is our ideal? It is twofold. First, that the contributions to this Fund may be on a scale to provide a minimum stipend of £200 and a manse, or sum equivalent; second, that the contributions should be as regular as the payments.

In regard to the first of these aims, all that can be said is, that if the contributions are maintained at the same level as last year, a surplus of not less than £20 will be available, and that an increase of £10,000 on last year's total would secure a surplus of £40, thus bringing up the minimum stipend to £200 and a manse, or sum equivalent.

The increase required is very small in proportion to the total contributed. Is it too much to ask that our Church should quietly, resolutely, and persistently see to the accomplishment of this reasonable end?

In regard to the second aim involved in our ideal, it is possible to speak with the experience of six months of the current year behind us.

The feature of last year's Central Fund

Finance was the very large sum of money contributed in the closing quarter, and especially in the closing month. A large sum was given in the form of special donations. Congregational Contributions were also swelled by special collections and donations. At the end of the first six months of this year Congregational Contributions show a decrease of £568, 8s. 3d. This is a small sum, and when the fluctuating income from Legacies and Donations is taken into account, the total decrease of £1849, 19s. 6d. is not in itself alarming. In view, however, of the special effort made at the close of last year this return is not really satisfactory. It means that the Church has not responded to the call to lift this Fund free from the necessity of a great effort at the close of the year. There will be need this year for a repetition of last year's special efforts. But anything more objectionable than the annual repetition of special efforts cannot be imagined. Response to such efforts is encouraging. The necessity for such efforts is depressing.

No one can doubt that the Church means that this Fund shall be put on a sound and satisfactory footing. This can only be done by a steady increase during the whole twelve months of the year, thus removing the necessity of a special effort at the end.

Will not congregations face the situation squarely, and make a real effort to contribute every three months a quarter of the whole sum they are able to give, remembering that payments have to be made quarterly? Many are doing splendidly. Many of the richer congregations show increased contributions, which make plain that they have the ideal of regularity and of increase before them. Many of the poorer congregations have learned the lesson of regularity from their own necessities, and have attained an average of giving far above that of their richer neighbours. Will not every congregation try to keep in step with them, that with unbroken ranks our Church may reach its ideal in regard to the support of the ministry, namely, £200 and a manse, or sum equivalent, so contributed from quarter to quarter that special appeals and special efforts, with their exhausting and irritating effects, may become an extinct element in our Church's life?

The World Missionary Conference

THE PROBLEMS OF CHRISTIANITY
IN RELATION TO THE NON-CHRIS-
TIAN WORLD. THE SPIRIT, CHAR-
ACTER, WORK AND RESULTS OF
THE CONFERENCE. REPORTS OF
THE EIGHT COMMISSIONS—SCIENTI-
FIC, IMPARTIAL, EXHAUSTIVE.

Statement of the Official Delegates of the
Methodist Episcopal Church

Board of Foreign Missions
of the Methodist Episcopal Church
150 Fifth Avenue, New York

1910

Price, Five Cents

THE COMMITTEE

At meetings held in Edinburgh, during the sessions of the World Missionary Conference, of official delegates and representatives of the Board of Foreign Missions and of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Dr. A. B. Leonard, Chairman, and Dr. H. K. Carroll, Secretary, a Committee was appointed to draw up a Report to the Church, embodying the spirit and message of the Conference, and indicating its value to the foreign missionary enterprise. The pages which follow are the result.

H. K. CARROLL, Chairman.

A. B. LEONARD,

J. W. BASHFORD,

JOHN F. GOUCHER,

A. J. BUCHER,

A. P. CAMPBELL,

K. A. JANSSON,

J. E. LEAYCRAFT.

THE WORLD MISSIONARY CONFERENCE

The World Missionary Conference of 1910 is the greatest demonstration ever made of the unity of the Protestant Churches in loyalty to Christ and in devotion to the spread of his Gospel. There have been Ecumenical Missionary Conferences before, but none so widely representative as this. All Protestant foreign missionary societies carrying on work in foreign countries, except a few of limited resources, appointed delegates to the Edinburgh Conference, and these official delegates were nearly all present, constituting a body of about twelve hundred men and women, who sat together in delightful harmony, June 14-23, and separated with a wider and juster knowledge of the vastness of the work to be done, and of the methods by which it must be accomplished, and with a deeper conviction of the necessity of immediate increase of forces and of closer coöperation lest the manifest plan of God for the speedy conversion of the world be thwarted.

No note of distrust, or discouragement, of sectarian pride or rivalry, of disloyalty to Christ the Divine Redeemer, or to the Word of God, was heard; and no question was raised as to the obligation of the Church to give the Gospel to the unevangelized majority of mankind.

"The World Missionary Conference to consider missionary problems in relation to the non-Christian World" was limited in its scope as its name indicates. Not all foreign missions were embraced in its representation, program, and statistical survey; only those among non-Christian populations. Missions in countries where the Latin or Oriental type of Christianity is dominant, as well as in Protestant lands, were strictly excluded from the consideration of the Conference and all its

reports. Among the controlling reasons for this action were these: (1) The basis of representation was formulated in Great Britain, where foreign missionary societies are nearly all organized for work among non-Christian populations only; (2) the basis received the approval of the European Continental societies because they are similarly constituted; (3) the High Church element of the Anglican Communion would not have participated in the Conference if missions among papal and Eastern Catholic peoples had been recognized.

The American Executive Committee had agreed to the Basis of Representation with the understanding that the statistical atlas and the statistical report were to be a comprehensive showing of all foreign missionary work, Protestant, Roman Catholic, and Greek or Oriental Catholic. When the Bishop of Birmingham and other High Church Anglicans learned that the American section of Commission No. I were making a broad statistical survey of foreign missions, the question of violation of the Basis of Representation was raised, and the American Executive Committee found it necessary to decide whether it would adhere to its statistical plan and possibly exclude the Church of England, or an important element therein, from official representation in the Conference; or agree to conform to the basis and exclude statistics of those foreign missions conducted by most of the American societies among nominal Christian populations, as in South America, Mexico, Italy, France, Bulgaria, Russia, Turkey, Syria, Egypt, etc. The Committee did not hesitate in choosing to eliminate this class of missions from the statistical report rather than to narrow the representation in the Conference, particularly as it was agreed that the materials gathered for these missions might be published separately hereafter under the auspices of the American Committee.

These foreign missions, deemed legitimate and necessary by the American societies, had no part whatever in the program, reports, speeches, discussions, or consideration of the World Missionary Conference, and no reference

will be made to them in any of the nine volumes to be published by the Conference. This statement is made here, not in criticism of those responsible for making the arrangements for the Conference, but in explanation of an omission which most American delegates profoundly regretted. It should be clearly understood that the American societies have not, in their participation in the Edinburgh Conference, abated in the least degree their conviction that the giving of the Gospel to those who have it not in lands nominally Christian is as truly an obligation upon our foreign missionary societies as the sending of it to countries classified as pagan and Moslem. There may be among us a difference of opinion as to which class of missions is the more immediately urgent, but none as to the necessity and legitimacy of both.

The Conference was held strictly to rules which, while they left little chance for spontaneity of expression, carried the proceedings in carefully made grooves, yet secured the end for which they were designed, namely, the orderly consideration of the eight Commission Reports and the exclusion of undesirable subjects, resolutions, and motions, and of irrelevant or discursive discussion. Very great power was lodged in the hands of the presiding officer, who, however, exercised it without partiality for his own countrymen. It would be ungracious to criticise his discretion in the selection of speakers in the discussions, since no one intrusted with such unlimited discretion could hope to discharge the delicate and difficult duty to the satisfaction of all. The selection as a whole was most comprehensive, though possibly some individuals appeared more frequently on the floor than was necessary or consistent with the principle of wider recognition.

The Conference was the first Ecumenical Missionary Conference to be strictly representative. The placing of the power of appointment of official delegates in the hands of

foreign missionary societies, on the basis of income, insured its representative and missionary character. So many societies and denominations were never united in any similar gathering since Christianity was established. No important branch of

Representative
of Evangelical
Christianity

Protestantism in any part of the world held aloof; no missionary society, denominational or interdenominational, having an income of as much as \$25,000 failed to appoint delegates. Christians of all Evangelical bodies—Anglican, Baptist, Congregational, Presbyterian, Reformed—sat together promiscuously, wearing no denominational badges and observing no national, racial, or denominational distinction. Archbishops and bishops of widely different bodies; ecclesiastical officers of all classes; missionary secretaries, missionaries, pastors; men and women eminent in the professions and in public life; native Christians from non-Christian and Moslem lands considered, in full accord as in an upper room, the supreme question of the evangelization of the world and saw no reason why they should not proceed at once to its accomplishment.

The Methodist Episcopal Church was represented by 87 official delegates, 55 appointed by the Board of Foreign Missions and 32 by the Woman's Foreign Missionary Society, besides the nearly equal number of representatives who attended the parallel meetings in Synod Hall. Among our official delegates were Bishops Hamilton, Bashford, Harris, Robinson, and Oldham, and missionaries from all our mission fields except South America.

The hundreds of speakers from all lands and all denominations, including converts from the non-Christian multitudes of Asia and Africa, bore glad testimony to the power and sufficiency of the Gospel of Christ, and none proposed any modifications or imitations of it, or hinted that any adaptation of it was necessary to commend it to any people or tribe known to the world. After the Ecumenical Missionary Conference of 1900 in New York an ex-United States Minister to China

The Gospel
the Only Hope

ventured the prediction that it was the last great gathering that would be held on the evangelical basis. He was sure that the philanthropic idea would soon supersede that of conversion to a distinctive belief. Edinburgh, ten years later, makes answer in Paul's words, nineteen centuries old: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Not a whisper of doubt was heard as to the divine character of Christianity, its perfect adaptation to all classes and conditions of men, and its ultimate supremacy throughout the world. The importance of education as an element in the missionary enterprise was one of the strong notes sounded by the Conference; but it is not an education hostile to, divorced from, or inconsistent with the Christian religion. Nothing was made clearer than that the supreme end and aim of all foreign missions is to inaugurate the reign of Jesus Christ in the human heart and life.

Another thing which everybody ought to know is that while no body of men and women ever understood so well the magnitude of the task of evangelizing the two thirds of the world's population which is pagan and Moslem, no gathering ever evinced so perfect a confidence that this world-work may and will be accomplished. The Report of Commission I brought out the fact that there are at least 113,000,000 non-Christian peoples in Asia, Africa, Arabia, the Malay Archipelago, the Malay Peninsula, and other countries which are not even touched as yet by missionary operations; that many other fields, aggregating vast figures, are scarcely occupied at all by missionaries; that in no field is the missionary force now at work at all adequate to the need; that certain countries, like Japan, Korea, and China, are strategic fields in the world campaign, and that the divisions of the Christian army of occupation ought to be immediately and greatly enlarged; and that opportunities for conquest may quickly pass if not improved. The appeal for increase of missionary

forces, of missionary institutions, and of missionary equipment was never so universal, so insistent, so urgent. The work to be done never loomed in the Church's vision as such a stupendous and appalling task, and the men and means available for its accomplishment never seemed so utterly inadequate; yet no one suggested that it is impossible, or that it is too much to ask or expect, or that it is beyond the Church's resources. No thought of surrender or abandonment of the campaign was entertained, and nobody saw in the results already reported any reason for despair or discouragement. Economy of forces and funds was recognized as a plain necessity, and comity, coöperation, and delimitation of spheres of work recommended; but the Edinburgh Conference assured that the evangelization of the world is the immediate obligation of the Church, that it can be done, that it must be done, and that it should be done as speedily as possible.

The Edinburgh Conference was a missionary Conference. The missionaries, fresh from their fields of work, formed a large and conspicuous element in the discussions. They were there from all countries to give the results of their ripe experience and long observation; to encourage by cheerful words of testimony; to inspire by descriptions of the power of the Gospel over hearts and minds steeped in idolatrous and debasing customs; to arouse by pictures of the possibilities amid the decay of old systems and the abatement of old hostilities; to call the Church at home to heroic efforts by recounting the heroism of missionary enterprise in the heart of heathendom. In the discussions they manifested as a class few differences in statement and opinion. And missionaries not delegates were there to listen and learn, to observe and absorb, to come into social contact with other experts, and to carry back to their work new zeal, knowledge, courage, and determination.

The Conference received messages from King George V, of England, expressing deep interest in the gathering, gratification in the fact that it represented so many denominations of the

world, appreciation of the supreme importance of its work, and the hope that the outcome might be the promotion of unity and the beneficent ends of the Conference;

A Royal Message from Theodore Roosevelt, ex-President of the United States, rejoicing in the effort to combine the strength of all the Churches in the Christianization of the world, declaring that an infinite amount of work remains to be done at home and abroad in securing the common salvation, and expressing the belief that unity in brotherly spirit in such broad Christian work will tend, not to do away with doctrinal differences, but to prevent the laying of too much emphasis upon such doctrinal differences. There was also a message from the Colonial office of the German Government.

Value of the Commission Reports Among the greater results of the Conference were the Reports of the eight Commissions upon the various divisions of the missionary enterprise. The Commissions, made up of experts in the different lines of work, brought to the Conference for its consideration the results of wide and thorough investigation conducted for about two years. Hundreds of missionaries at work among the non-Christian peoples of Asia, Africa, and the islands of the sea contributed careful statements of facts and conclusions derived from ripe experience and long observation. These were compared, and that which was wrought into the Reports by competent hands may be accepted as of high value. These Reports require and will repay serious study. That which follows is an attempt to describe their contents and to indicate the trend of the discussion in the Conference.

REPORT OF COMMISSION I—"CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD"

This Report shows what fields are unoccupied, what fields are under-occupied, what fields require immediate reinforcement and concentration of effort, and the increase of forces urgently needed for the whole task.

It strongly insists that it is quite possible to give the Gospel simultaneously to the entire non-Christian world. The non-Christian world is ready for it. The attitude of the masses of Asia and Africa is more encouraging than ever before, and non-Christian religions are losing their hold, particularly upon the educated classes. The Asiatic peoples are awakening from their long sleep, and intellectual and social ferment is in process among them. They are reaching out toward better systems, governmental, educational, and social, and offer great opportunities to the Christian missionary in their present plastic condition. Delay will give greater strength to the opposition arising from the growth of national feeling, from secularism, and the aggressiveness of Buddhism and other non-Christian religions. There is a rising tide of spirituality everywhere, and deliverance from idolatrous and materialistic influences now seems possible.

The time has come to enter the unoccupied fields, and to strengthen the forces in countries where the Gospel has already obtained a footing. This calls for united plan and concerted effort. Union of missionary forces would more than double the working power of missions, even though not a single man were added. Increase of missionary force would be accompanied by an increase of native power. But no reasonable hope can be entertained of a great movement forward of the Kingdom of God abroad without a deepening of the life of the Church at home, for world evangelization is nothing but a projection abroad of the Church's life at home.

The Report was accompanied by a statistical atlas, showing that there are 338 societies (not including auxiliary and co-operating societies) appointing and sending missionaries to non-Christian peoples, of which 107 are American, 76 British, 57 Continental, and the remainder Australasian, African, and Asiatic. These societies have an annual income of \$24,676,580, with a total force of 19,280 mis-

sionaries, 5,045 ordained native workers, 1,925,205 communicants, and 5,291,871 baptized and unbaptized adherents. They have 16,671 churches in the mission field.

The points emphasized in the discussion were:

The instant need of tripling the missionary forces in pagan Africa—where multiplicity of languages and dialects (there are at least 800) and a population spread over immense areas present special difficulties—to resist the advance of Moslemism, which European governments are aiding.

The needy cry for help in Japan, where the keen Oriental intellect, stimulated by Western philosophies, must be met, and where the farmers and the laboring class have hardly been touched by mission workers.

The urgency in China, where education is loosening the hold on old beliefs, customs, and superstitions and preparing the people for something new. The Gospel will never have a better opportunity.

The venerable Dr. John Ross, of Mukden, said idolatry is dead in Manchuria. The temples are falling into ruins or being converted into government schools to teach Western science. Buddhism is utterly dead. There are 30,000 baptized Christians, all but 100 or so being fruit of native Christian agencies.

The need of more foreign workers for India. There are districts with from 2,000,000 to 3,000,000 people without any Christian workers.

The day of preparation in Korea has passed, and the day of harvest is at hand. Twenty-five years ago there was not a single missionary or convert in Korea; to-day there are 200,000 Christians, and the Bible is the most widely read book in the kingdom.

REPORT OF COMMISSION II — "THE CHURCH IN THE MISSION FIELD"

This Report discusses the organization, development, discipline, control, and oversight of churches in the several mission fields, the training of native workers, the relation between these churches and the Home Boards and Churches, the working of the various systems

of polity, as Congregational, Presbyterian, Episcopal, the formation of unions, associations, conferences, synods, dioceses, etc., and many other questions relating to self-government, self-support, self-propagation, and the independence, nurture, and growth of the Native Church.

The discussion in the Conference, led largely by missionaries and Native Christians, dwelt particularly on the subject of autonomy of the Native Church. The Chairman of the Commission insisted that it was objectionable even to call

it the Native Church, but a moment later he used the term himself. Those representing missions organized under the Congregational system naturally insisted on a large degree of liberty to the churches in the mission field to shape their own future. Secretary Brown, of the Presbyterian Board, condemned the policy of "keeping the Native Church in leading strings." "Hitherto," said another speaker, representing a Congregational Society, "the Western Church has stood in the doorway and prevented the full ingress of the power of the Native Church to its own race." It remained for a High Church Anglican Bishop, Dr. Gore, of Birmingham, to call attention to the necessity, if denominational lines are to be obliterated in the mission field and a united Native Church is to be instituted, self-governing, self-supporting, self-propagating, of first coming to some agreement among ourselves as to the fundamentals or essentials of Christianity. If the older deliverances are not to stand, what is to be substituted? No body could long endure if it could not define its principles. All Christian bodies must have the consciousness that continuous life depends on continuous principles. In other words, the cry "Hands off" in the concerns of the Native Church would mean the practical abandonment of a young and weak organization at the time it most needs intellectual and spiritual guidance.

The policy of our own Board and Church has been to lay upon the Native Church all the responsibility it is willing and able to undertake, exercising such supervision as the situa-

tion requires; but not more in any case than is exercised under the same conditions at home.

Our Own Policy The united independent Methodist Church of Japan is an illustration of our policy of recognizing the growth of national feeling as requiring the organization of an indigenous Church before it is safe to withdraw the missionaries and missionary appropriations. It has never been the policy of the Methodist Episcopal Church to "keep the Native Church in leading strings" indefinitely.

REPORT OF COMMISSION III--"EDUCATION IN RELATION TO THE CHRISTIANIZA- TION OF NATIONAL LIFE"

This Report is a comprehensive and informing contribution to Missionary Literature. Thousands of pages of manuscript received from 250 experienced missionaries and educators, and written especially in answer to specific inquiries, have been condensed into this volume. The conclusions and suggestions which these experts set forth establish a higher standard and mark a great advance in appreciation and treatment of the missionary education problems.

The Report gives striking testimony to the initiative, the constructive, the pervasive influence of Christian education and is insistent that this potential and indispensable agency shall be greatly strengthened by:

**Advances
to be Made**

- (a) Studying its various problems from the educational viewpoint.
- (b) More largely using and developing trained teachers.
- (c) Standardizing the schools and instruction.
- (d) Coördinating the mission schools with each other and with government standards.
- (e) Establishing interdenominational advisory committees.
- (f) Providing systematic, expert supervision.
- (g) Further developing such interdenominational coöperation as will prevent

overlapping, destructive competition, and waste.

(h) Recognizing that efficiency will depend upon the quality of the equipment, instruction, and spirit of the schools rather than upon numbers.

(i) Supplying adequate support.

The Bishop of Birmingham, Chairman of the Commission, in introducing the Report, spoke of the rich and abundant fruit of the educational labors of missionaries in every part of the world. It is Christian educators who are responsible in the main for the wide diffusion of Christian ideas and ideals, even beyond the circle of Christian communicants. The social elevation of outcasts through Christian education has powerfully impressed the charmed circle of Indian society, and it is the same force that has created a bond of spiritual sympathy between the East and West.

A missionary educator in India, in the discussion, insisted that missionary institutions must be definitely and thoroughly Christian if they are to win the respect of Hindus and Moslems, and must be conducted primarily with the view of developing the latent energies of the Native Church. Another missionary educator said the greatest need of China to-day is Christian leadership and the training of Christian leaders is the great function of Christian education.

REPORT OF COMMISSION IV—"THE MISSIONARY MESSAGE IN RELATION TO NON-CHRISTIAN RELIGIONS"

The Report has gathered and classified much information and opinion as to the Animistic religions, the three religions of China and Japan, also Islam and Hinduism, and sets forth the points in them favorable to and opposed to Christianity. It also considers the general character of each and its moral, intellectual, and social hindrances to the acceptance of the Gospel. It is interesting to observe that in every case the influence of the "Higher Criticism" is considered.

The general conclusion is that the true attitude of the missionary toward these religions should be one of true understanding and, as far as possible, of sympathy; that a thorough and sympathetic knowledge of them is necessary to the missionary. These old religions all disclose elemental needs of the human soul which Christianity alone can satisfy. Christianity, says the Commission, is not simply one religion among others, but is the one absolute religion. "One massive conviction animates the whole evidence that Jesus Christ fulfills and supersedes all other religions, and that the day is approaching when to him every knee shall bow and every tongue confess that he is Lord to the glory of God the Father."

The discussion revealed different attitudes of mind as to the best methods of approaching those holding these various religions. Some thought it should be through the avenues of their own thought. The venerable Indian preacher, the Rev. K. C. Chatterjee, said

the two doctrines which the Hindu found it hardest to accept were those of salvation by grace and exclusive salvation. The idea of vicarious suffering and atonement seems to the Hindu mind inconsistent with the fundamental fact of personal penalty for personal offenses. Professor MacEwen, of New College, Edinburgh, said it should be remembered that the science of comparative religions had been largely in the hands of unitarians and pantheists, whose conclusions must not be too readily accepted. There is and will always be a radical antagonism between Christian beliefs and the beliefs of paganism.

REPORT OF COMMISSION V—"THE PREPARATION OF MISSIONARIES"

The Report describes the present methods of preparation for missionary service, sets forth the fundamental features of adequate missionary preparation, and concludes with various suggestions, including the formation,

under the auspices of the Boards in each country, of a Board of Missionary Study, to be at first advisory, then to provide special courses of lectures. The Commission holds that missionary preparation should include (1) a literary and scientific study of languages; (2) a knowledge of the religious history and the sociology of special races; (3) acquaintance with the general principles and laws of missionary enterprise and method. As described by the Chairman of the Commission, the missionary must know Christianity; he must know the system of life or field of human nature in which he is to work; he must be a man possessed of the best education that America and Europe can give him, and he must be a man who physically and morally is as sound as he is intellectually and spiritually.

What a
Missionary Should
Know and Be

The discussion brought out many suggestions as to the founding by coöperation of schools for language study in the various fields. Attention was called to the fact that the British Government is to open a School for Oriental studies in London, where Oriental languages will be systematically taught.

REPORT OF COMMISSION VI—"THE HOME BASE OF MISSIONS"

This Report discusses these topics:

1. The spiritual resources of the Church developed and made efficient by prayer. Prayer is power: the place of prayer is the place of power. The man of prayer is the man of power.

Questions
Considered

2. The diffusion of missionary intelligence through (a) the pastor, (b) the Sunday schools and young people, (c) missionary boards, (d) literature for children, (e) women's organizations, (f) men's organizations.

3. The work of missionary societies; through visits of secretaries; visits of missionaries; the secular press, religious periodicals, books, libraries, and pamphlet literature. There should also be literature for the clergy and for educated classes.

4. Mission study classes and the kind of

text-books needed, their management, the training of leaders, summer conferences, and normal class work are thoroughly treated.

5. Instruction in educational institutions—universities, colleges, academies, theological schools, public schools, and high schools—is earnestly recommended.

6. Visits to mission fields by secretaries of Boards, pastors of home churches, laymen, including women and tourists, are cordially approved.

7. Exhibitions, summer conferences, conventions, schools and institutes for training leaders are held to be very important.

Other important questions are considered, namely, the enlistment of missionaries and methods of securing candidates; the Student Volunteer Movement, and plans for recruiting students; financial support of missions, including special gifts, and station plan and motives for giving are fully considered.

The importance of home leadership, the laymen's movement, its aims, methods, and results, and the collection of funds are set forth.

Financial problems, such as the relation of needs abroad and receipts at home; relation of women's Boards to the Church societies; missionaries on furlough; the appointment of natives of foreign countries as missionaries to their own people; the fundamental value of missions to the Church, educationally, spiritually, and evangelically are all treated in much detail.

REPORT OF COMMISSION VII—"MISSIONS AND GOVERNMENTS"

This Report gives a survey of existing conditions in mission lands, and sets forth the Principles and Findings adopted by the Commission. The principles are given under eight heads:

1. The missionary remains a subject of his own government, and his status is that of a domiciled foreigner.

2. The mission convert remains a subject of his own government, and his civil status is not changed.

3. The relation of the missionary to the convert is purely religious, and gives him no right to interfere in his behalf in civil matters.

4. Every independent State has full control of municipal regulation within its borders.

5. The admission or regulation of missionary work is no exception to this principle.

6. There is no precise recognition of moral, or of natural rights and duties, as distinguished from legal.

7. Missionaries may consistently ask for enlargement of legal rights as a favor, but not as a legal claim.

8. The Christian principle, as formulated by Paul—"Look not every man on his own things (only), but every man also on the things of others"—is acknowledged and commended.

REPORT OF COMMISSION VIII—"COÖPERATION AND THE PROBLEM OF UNITY"

This Report sets forth what has been accomplished under *comity*, in the delimitation of territory, in agreements respecting discipline and the transfer of agents and members, and the payment of salaries to native workers; under *coöperation*, in the formation of conferences and associations, in joint action in Bible distribution, in publication of literature, and in conducting schools and colleges, hospitals, etc.; and under *union* in the bringing together of bodies of similar faith and name.

An International Committee
In connection with this Report the Business Committee brought before the Conference, with its approval, the Commission's plan for a permanent International Missionary Committee, which will have only advisory authority, and which will decline to exercise even that where denominational or doctrinal differences are involved. Such an International Committee, whose authority will grow out of its character, its services, and the number of churches it eventually represents, will serve as the Hague Tribunal of the Missionary World. By providing a statesmanlike plan for the evangelization of the world, by enabling missionary boards to coöperate and thus con-

serve their resources, and, after all, by demonstrating to the non-Christian races the essential unity of the Christian churches, such a committee will be of incalculable advantage for the conquest of the world by Christ.

The action of the Conference was as follows:

"1. That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself (which are interdenominational and do not involve the idea of organic and ecclesiastical union), the following duties:

"(1) To maintain in prominence the idea of the World Missionary Conference as a means of coördinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

"(2) To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and be referred to it.

"(3) To consider when a further World Missionary Conference is desirable, and to make the initial preparation.

"(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers, for example, by literature or by a system of correspondence and mutual report, or the like.

"(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take (in accordance with the recommendation of more than one Commission) toward closer mutual counsel and practical coöperation.

"(6) To confer with the societies and Boards as to the best method of working toward the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

"(7) And to take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, any practical suggestions made in the reports of the Commissions.

"2. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the Report of Commission VIII:

"If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary Conference should be authorized to transfer to it, wholly or in part, the task which it has itself received from the Conference; but if an International Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it.

"3. That the Continuation Committee shall consist of thirty-five members of the World Missionary Conference, distributed as follows: Ten from North America, ten from the Continent of Europe, ten from the United Kingdom, and one each from Australasia, China, Japan, India, and Africa respectively.

"4. That the Business Committee of this Conference be instructed to nominate the members of this Continuation Committee."

The members of the Committee from North America were appointed on nomination of the Business Committee as follows: T. S. Barbour, D.D. (Baptist Board); James L. Barton, D.D. (American Board); Arthur J. Brown, D.D. (Presbyterian Board); John F. Goucher, D.D. (Methodist Episcopal Board); Bishop W. R. Lambuth, D.D. (Methodist Episcopal Church, South); Mr. Silas McBee (Protestant Episcopal); John R. Mott, LL.D. (International Committee, Y. M. C. A.); Mr. N. W. Rowell (Methodist Church, Canada); Rev. Canon L. Norman Tucker (Church of England in Canada); Charles R. Watson, D.D. (United Presbyterian Board).

The Committee organized by electing Dr. Mott chairman and Mr. J. H. Oldham secretary.

OPINIONS OF SOME OF OUR MISSIONARIES

The Conference a Call to Greater Effort and
to Larger Coöperation

By the REV. J. R. CHITAMBER, Lucknow, India

A Crisis
at Hand

The Conference will, I am confident, mark an epoch in the history of our Christian Church in Great Britain, America, and other Christian countries of the world and the Church in the mission fields. It has brought us face to face with the

difficult but important problems that we have to confront on our mission fields—problems upon a satisfactory solution of which the success of the Church militant very largely depends. It has shown with tremendous force that this is a transition period in the foreign fields, that there is a revival of the forces of our antagonists, and that the next few years will definitely determine the future of Christianity in these lands. When the situation is so critical the Churches "at home" have been urged to concentrate speedily adequate efforts upon the points where the crisis is most urgent.

The
Home Church
Aroused

I firmly believe that the Christians "at home" will, as a definite result of this inspiring conference, manifest greater interest in the cause of foreign missions than they have done heretofore—for unless they do so

unless they feel their responsibility toward the evangelization of the whole world, it will not only be very difficult for them to maintain their own normal spiritual life, but it will also give the enemy an opportunity to muster strong his forces and to wield to their eternal loss the destinies of the teeming millions of the non-Christian lands. The enemy must be attacked at all points—the opium and liquor traffic must be enthusiastically opposed and annihilated, and the advance of the rival forces must be speedily checked. In view of this fact, there should be unity and coöperation on the part of the

attacking forces. It has been repeatedly emphasized that there should be better feeling, mutual confidence, sympathetic and brotherly coöperation between the foreign and native Christian workers. Indigenous leadership must be encouraged everywhere, and the foreign missionaries should try to make themselves unnecessary in this way.

The Leaven of the Gospel

We have also been encouraged by the powerful evidences of the fact that the Cross of Christ is gaining victory in the countries where only a few years ago Christianity was under the ban. The Ethnic religions have been leavened by the leaven of the Christian religion, the number of converts has steadily increased, and the Bible has found its way into homes which were closed a few years ago. This success is but an earnest of what is yet to come, and in view of the magnitude of the task before us we should humbly take courage from what has been accomplished and go forward.

Emphasis has also been laid on prayer, and this has made us feel that implicit reliance upon divine guidance is what we need above all, for "not by might nor by power, but by my spirit, saith the Lord."

These things having been presented so emphatically before us, and passed on faithfully by us to our Churches which we represent, cannot but further the cause of Christ in all lands.

The Conference a Monumental Manifestation

By the REV. A. J. BUCHER, Martin Mission Institute, Frankfort, Germany:

The Conference by far exceeded my expectations.

- A Demonstration of Unity
1. It is a surprising and monumental manifestation in the face of the world!
 - a. Of the necessity, importance, blessing, and extent of missionary work.
 - b. Of the high intellectual and moral qualification of missionary leaders and workers of our day.
 - c. Of the great interest the world shows in

the missionary movement as indicated by the letter from King George, the letter from ex-President Roosevelt, the letter from the German Colonial Office, the honorary degrees conferred on delegates by the University of Edinburgh, the presence of renowned scholars and political leaders, and the large number of attendants who were not delegates.

d. Of the actual unity in spirit and purpose of all devoted missionary workers.

e. Of the fact that the hitherto diverging lines that separated and isolated missionary work and workers at home and in the field are beginning to converge.

f. Of the spirit and victory of Christian love as the absolute antidote to racial, national, social, and denominational prejudice and intolerance.

g. Of the spirit of Christian fairness in willing acknowledgment of the accomplishments of others and in frank self-criticism.

h. Of the value to many of the practical and long experience of the few and of the possibility and necessity of one learning from the other.

i. Of the spirit of prayer, supporting missionary work.

j. Of the spirit of Christian brotherhood shown on the part of the citizens of Edinburgh in so hospitably entertaining two thousand delegates, and on the part of the latter in their cordial intercourse with each other and with their hosts.

2. Some of the direct benefits of the Conference are:

a. New enthusiasm for the cause.

The Direct Benefits h. The blessing of personal contact and relations with successful and well-known missionaries and leaders.

c. Many new ideas as to aims and methods.

d. A vast amount of exceedingly valuable material for the beginning of a scientific treatment of missionary study—material the collection of which was only possible in view of the coming of the great missionary Conference,

3. Roman and Greek Catholic countries ought to have been considered as missionary fields.

Hints from the Conference for Our Church

By the REV. W. A. MANSELL, D.D., Bareilly, India:

The World Missionary Conference should, among other things, help the Methodist Episcopal Church to realize:

- Things to be Heeded
1. That it is a part of a universal body, with a definite object and plans which can be definitely and intelligently started, and the successful working out of which there is every reason to expect.
 2. That there is a definite trend in this body toward unity, and that our Church must be ready to take its place in this movement, not as a late follower, but as a leader.
 3. That this union is possible and attainable without our giving up our principles.
 4. That in mission lands our problems are the same as those of nearly all missions, and therefore we must be ready
 - a. To unite with other missions in a division of territory to be occupied when it seems advisable.
 - b. To push out, especially in the most needy places and in places of strategic importance; for example, in Africa to check the Mohammedan advance.
 - c. To more efficiently man and equip our missionaries for the great work before them.
 - d. To call upon the Church for a general advance in the support of the great missionary advance.

Unity a Most Impressive Feature

By the REV. A. P. CAMPBELL, D.D., formerly a Missionary in Liberia:

No aspect of the World Missionary Conference appealed to me more forcefully than the spirit of Christian unity and coöperation, which dominated the whole gathering from beginning to end. Protestant Christianity, in all of its diversity of creeds and organizations, of governments, countries, races, and languages, represented by its foremost and aggressive leaders, appeared as a unit in discussion and noble endeavor, prayerfully and critically seeking a solution of the many prob-

lems that confront the Church in its relation to the non-Christian world. In this picturesque scene, the Conference revealed the majesty and greatness of the cause of missions and its sure promise of triumph over the whole heathen world. As a united and determined Christianity, through its leaders, and likewise through its individual and collective membership, it will continue with unbroken effort and undiminished enthusiasm the broad lines of work and aims of this great Conference.

These words were borne in upon me with peculiar emphasis: "The field is the world, and the world is my parish." May this undying sentiment and the influence of this Conference rally the Church of God in all lands to its fullest measure of duty to the non-Christian world.

Some Things the Conference Demonstrates
By the REV. FREDERICK BROWN, Missionary in
North China:

Some of the striking features of the Conference appear to me to be:

1. The unity of aim and purpose of all sections of the Christian Church. All barriers to uniting in worship and service are broken down. The High Church people in North China have refused to join us even in praying, much less in service; but after the manifestation of unity by distinguished prelates at Edinburgh can those of lesser ecclesiastical dignity continue in their aloofness?
2. The determination of missionary leaders to give the Gospel to all peoples in this generation. This has impressed me greatly, as after years of service among the heathen we are apt to lose the snap of a present, immediate outcome in preaching. This feature of the Conference ought deeply to affect missionaries with the reality of the message and the right to expect results.
3. The wealth of ability among missionaries of the Church of Christ. Missionaries have been called second and third rate men; but to my mind missionaries have shown greater ability in this Conference than any other class of men.

AMERICAN MISSIONS IN THE LATIN AND ORIENTAL LANDS

Delegates specially interested in missions in Mexico, the West Indies, South America, Papal Europe, and Oriental Christian communities held two meetings during the Conference in Edinburgh to consider how the interests of this class of missions, not embraced in the Program of the Conference, might be advanced. Dr. John W. Butler, Mexico City, presided, and Mr. S. G. Inman, Coahuila, Mexico, served as secretary. The outcome was the appointment of the following committee to draw up a statement for publication:

H. K. Carroll, Chairman; S. G. Inman, Secretary; John W. Butler, William Wallace, H. C. Tucker, Alvaro Reis, G. I. Babcock.

STATEMENT BY THE COMMITTEE

The undersigned delegates to the World Missionary Conference, rejoicing over the success of that great gathering and the impulse it must give to the evangelization of the non-Christian world, feel constrained to say a word for those missions in countries nominally Christian that were not embraced in the scope of the Edinburgh Conference.

Too much emphasis cannot be placed upon the greater task of evangelizing the two thirds of the world's population to whom even the name of Christ is unknown. The position of the hundreds of millions who are in utter darkness presents, it must be admitted, a more urgent appeal than that of the millions of Latin America and Latin and Oriental Europe who have a glimmer of the light. But we need to remember that those who grope in the half-night, believing it to be noon-day brightness, are not, because of the little they have, to be deprived of the full pure Gospel. Indeed, Christ sent his disciples first to the Jews and

then to the Gentiles—first to those having already the oracles of God, and secondly to the great outside world. Christianity must first have a basis in a Christian people for its wider world work. To-day it has that basis, broad enough and strong enough to give the Gospel to the entire world.

It is the glory of the Church of this age that it is getting the world vision of the Christ when he commanded his disciples to go into all the world and preach the Gospel to every creature. No country is too remote, no people is sunk too low in savagery, no nation is too numerous to deter or discourage the missionary from hastening to proclaim Christ and his saving power.

Let not the nearer, lesser, and perhaps easier fields be forgotten in the strenuous campaigns in Asia and Africa. We must not narrow our vision of the world's need by the plea that those millions of South America and Mexico, and those millions in Southern, Western, and Eastern Europe, and the far-off millions in eastern lands and eastern seas, and in Egypt and other parts of Africa, may be left to themselves because they are called "Christian."

Obligation
to Give the
Gospel!

We do not stop to inquire whether the dominant Churches in these lands are or are not Christian Churches, or whether they are or are not faithful to their duty; we only affirm that millions and millions of people are practically without the Word of God and do not really know what the Gospel is. If Christ's followers are under obligation to give the Word of Life to those who are strangers to it; to tell those who have a form of godliness without the power thereof that they may have both; to show those who have never received the Holy Ghost that the privilege is theirs for the asking; to rouse those who have a name to live and are dead to seek the abundant life—if these are obligations pertaining to discipleship anywhere, they are obligations to the populations above described, particularly to the myriads who are without God, without religion, and without a Christian standard of morals.

The Church must not forget that missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary societies of the United States and Canada. As such they could claim the right to consideration in any World Missionary Conference. The American societies in waiving the claim did not admit that these missions to peoples nominally Christian are not properly foreign missions and ought not to be carried on; but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions to non-Christian peoples, and that British and Continental societies are organized on this narrower basis. This and other facts made it clear to the American Executive Committee that if the Conference were to unite all Protestant Churches it must be on this basis; and the World Conference was restricted by the addition of the words "to consider missionary problems in relation to the non-Christian world." The Committee, in the judgment of many, was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to Christ, of its unity of spirit, and of its purpose of active coöperation in evangelizing the world.

These Missions
Legitimate and
Necessary

Our united effort to evangelize the non-Christian world does not mean that all other missions, home or foreign, are to be abandoned, nor that the proposed increase of activity is to be at the expense of any other work whatever. On the contrary, we are justified in holding that the Churches will best show their loyalty to the Master by strengthening their missions in all lands.

This declaration, therefore, affirms:

(1) That nothing that was said or done at Edinburgh tends to weaken the conviction that foreign missions to other than non-Christian peoples are legitimate and necessary.

(2) That much that was said at Edinburgh as to spiritual destitution of non-Christian peoples applies with almost equal force to the

condition of large masses in nominally Christian lands.

(3) That the missionaries and native members are assured that these missions are dear to the heart of the Church and will receive its sympathy, support, and prayers.

(4) That these missions are to be strengthened and extended as rapidly as possible.

(5) That appeals for the development of resources for the more vigorous prosecution of the work reviewed by the Edinburgh

Conference are equally for the benefit of the rest of our foreign missions.

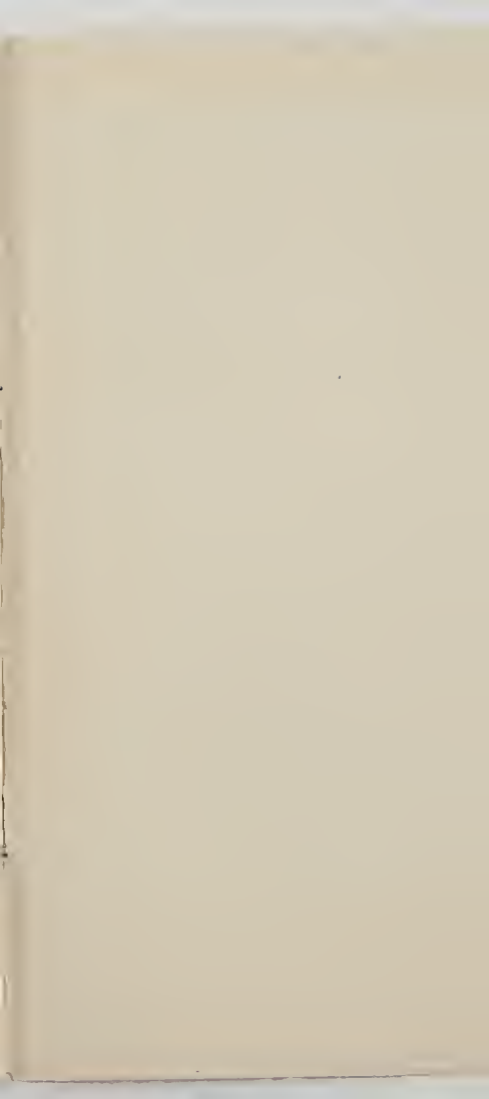
These Missions
to be Extended
and Strengthened

(6) That laymen and ministers are earnestly invited to visit our missions in non-Protestant Christian lands in order that they may, by careful observation and study, determine for themselves the need of such missions, the character of the methods used, and the extent and value of the results.

WORK OF THE METHODIST EPISCOPAL CHURCH IN CATHOLIC LANDS

The Methodist Episcopal Church has missions in Mexico, South America, Italy, France, Austria, Russia, and Bulgaria, with missionaries, native workers, and members and probationers as follows, not including Catholic work in Germany and Austria:

	MISSION-NATIVE COMMUNICARIES PREACHERS CANTS		
1. Eastern South America....	27	69	5,175
2. Chile.....	49	31	4,097
3. North Andes.....	17	11	926
4. Mexico.....	30	68	3,062
5. Finland and St. Petersburg	1	51	1,734
6. Bulgaria.....	4	15	606
7. Italy.....	10	74	3,832
8. France.....	2	4	60
Total.....	140	323	22,492





A PLEA FOR UNITY.

Being an Appeal
From the Society of Friends to their
Fellow Christians.

Printed for the Peace Committee of London Yearly Meeting,

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A PLEA FOR UNITY.

Being an Appeal
From the Society of Friends to their
Fellow Christians.

"The death of distance."

THE present is a time of the breaking of barriers, the bursting of banks, and the flowing of great currents. The world is smaller than it was by reason of the closer union of its parts. It has been well said that "we have seen the death of distance."* The peoples have become sensitive, as never before, to movements beyond their own borders; they are aware of the network of relations which binds them together, and dimly aware, also, that to rend those relations inflicts injuries on the aggressor as well as on the aggrieved.

National sensitiveness.

The expansion of the nations is tending to make the whole world kin in a new sense: the results of science are minimising differences and increasing the possibilities of interaction. But there is another and an almost exactly opposite effect of this national growth. Each community seeks its own sphere of expression, struggles for its full share of the enriched life of the whole, and insists, with a violence born of fear, on its own independence. Thus it will be seen that the very fact of being drawn closer together is, in part,

* "Modern World Movements." J. R. Mott. Student Christian Movement.

responsible for making each nation more self-assertive, more jealous of others, and, in short, more liable to fits of hostile feeling than when there were fewer international connections. It seems as if the struggle for life must become fiercer and more fierce with the lessening of space, and the deduction—false though it be—of the consequent lessening of the supplies for each individual strengthens this belief. It is this false assumption which lies at the root of much of the bitterness of to-day: and this national nervousness would more often produce outbreaks than it does, were it not restrained by fear of the exhaustion of the material resources of even a successful combatant.

The effect of pressure.

It is true that, as yet, the international conscience is so immature that it has, at best, but a dim perception of the far-reaching havoc wrought by unchaining the dogs of war. Still, this world-conscience must, sooner or later, acquire the insight which sees that the welfare of each individual nation is essential to the welfare of all. If in material things the world is scarcely large enough, yet it is by this very limiting of material possibilities that humanity is being urged forward into those higher spheres of science, art, and the spiritual life, wherein lie such vast regions awaiting man's appropriation.

The Church and the World-state.

Now, at this stirring point in the world's development, which side is the Church of Christ going to take: the side which sees only a chaotic aggregate of individual nations, or that which catches sight, however faintly, of the unit larger than the country, the World-state gradually emerging above the horizon of reality? The lines of action will probably diverge pretty rapidly, and only those whose courage is quickened by faith will be likely to make the right choice. For them the mission is, not to acquiesce in things as they are,

but to follow a hope, an ideal, to see the vision of a divine light where others see only dark dismay, and to call their fellows to the same pursuit of that which is greater than they know.

Historic plea for unity.

The Christian community is historically descended, through a long illustrious line, from One who taught that God is the Father of all men. Jesus emphatically refuses in the Gospels to limit His Kingdom by national bounds: all are called into it: it is because the Temple is a house of prayer for *all* nations that He cleanses its precincts: He prays for the oneness of all who shall be believers. His immediate disciples caught their Master's spirit. Paul binds Jew with Gentile by the ministrations to sufferers, and claims that the only fitting temple of God is one created out of sundered races and religions, a humanity renewed and made one in Christ. In the Revelation, it is out of all kindreds and tongues and peoples and nations that John sees the kings and priests gathered as ministrants to the divine glory. Perhaps few things are more remarkable in the history of thought than the fact that this doctrine of universal love and glad expansion was first taught in a circle as exclusive as the world has ever seen. The teachings of Jesus strike a note which was strangely unfamiliar, in the form in which He gave it, to those amongst whom He passed His life.

The growth of diversity.

After the breaking-down of the barriers between Jew and Gentile, the Church, for a time, was largely true to the universal spirit of her Master, in that she welcomed to her fellowship men of every race and language. But with the parting of East and West, and the subsequent dissolution of the latter into separate religious organisations, the thought of the all-embracing character of Christ's Kingdom, and the essential oneness of all His disciples, ceased to be

the same powerful force in Christendom. Divisions have, too often, been accepted as inevitable, and the Church has thus lent a sanction to the spirit of strife which is totally incompatible with her origin, her claims, and her duty.

The position held by Friends.

For more than two hundred years the Society of Friends has maintained its belief in the essential reality of the peace ideal. Probably there would be little dispute amongst Christians as to the validity of this ideal, but the question at issue is, What is to be the practical attitude towards it? Does Christianity require us to renounce all participation in war and the preparation for it? Whilst we, as Friends, hold it to be a positive evil which all ought to avoid, others consider it to be, for the present, a necessary evil that none can avoid. Whilst we hold "overcoming evil with good" to be practical politics alike for nations and for individuals, others think that the reign of peace can only be inaugurated by increasing the physical defences of each separate community. But is not this latter view, leading as it does to the present desire for huge armaments, responsible above all else for perpetuating the evils of the whole war system? And, further, is it not inconsistent with the duty of the Church to act as leaven in the world for her to endorse such a policy?

The need for an ideal.

We confess, indeed, that universal peace is still scarcely more than an ideal, but we believe that it is of the nature of faith to hold to that which is within the veil, to rely on spiritual forces, not only as they are already perceived to be working, but as they are in their hidden essence. It has always seemed to us that "to mend the bad world we must create the right world." Our Lord's teaching does not admit of the spirit of compromise. Perfection is set before us as

our attainable duty. How is the heaven of love principles to work if no one is willing to begin loving? And who are to be the heaven, if not the followers of the Christ of peace? This is no plea for indolently standing aside from national responsibility. It is a call to act out our belief in the real presence of a spirit of love working in the hearts of men. Resentment, greed, and jealousy must needs wage war; it is left to the Church to dethrone such by her absolute and unwavering confidence in the power of justice, truth, and righteousness, and her acceptance of Christ's teaching that the beginning and end of all things is love.

The duty of the Church.

There is sore need for a fresh recognition of the unity of all Christians, and of their relationship with their fellow disciples of every ecclesiastical and national organisation. The Churches must learn in mutual forbearance how, deliberately and consciously, to further the blending of all men into a renewed whole under the leadership of Christ. They must feel that upon them, primarily, lies the responsibility of restraining the spirit of strife, of seeking and ensuing peace. And yet it is evident that, as a whole, they have not laboured together, and it is often from the ranks of those who make no profession of loyalty to our Master that the truest workers for peace arise.

An appeal.

From our historical position we, as Friends, appeal in all brotherliness and humility to our fellow Christians. We believe that there are many who deplore the sad spectacle of a demoralised Europe, full of jealousy and suspicion, and wasteful of its unhappy subjects. We appeal to all such to use their voices in favour of international friendship, of the extension of the principle of Arbitration, of the growth of a world-patriotism, of the use of our resources for pro-

ductive and healthy purposes. We appeal, in the name of our common Master, to all our Brethren to range themselves definitely on the side of those who would end the horrors and brutalities of war, which almost all condemn, and yet many condone, and to pray our Heavenly Father to hasten the coming of the day when universal peace shall "lie like a shaft of light across the land."

CONFIDENTIAL: Nothing whatever to be published until the requisite number of Boards—as provided herein—have taken action.

JOINT RECOMMENDATIONS CONCERNING CO-OPERATIVE ADVANCE IN HOME MISSIONS

Made to the Home Mission Boards of the various denominations
by the Federal Council of the Churches of Christ in
America and the Home Missions Council.

Origin.

A Joint Committee was formed in the Spring of 1909, composed of the Committee on Home Missions of the Federal Council of the Churches of Christ in America and a Special Committee appointed for the purpose by the Home Missions Council. It will be remembered that the Federal Council was organized by the specific and formal action of 32 denominations acting as entire denominational bodies, composed of sixteen million communicants, and that the Home Missions Council is a combination of the Home Mission Boards and Officers of 15 communions, including all the larger denominations. This Joint Committee consists of 40 representative men from 21 denominational bodies.

The Federal Council instructed its Home Mission Committee, in co-operation with the Special Committee of the Home Missions Council, to make a public pronouncement as to the need and desirability of co-operation on Home Mission fields.

In view of the fact that loose talk is common concerning denominational overlapping, with no careful co-ordination of facts underneath the talk, the Joint Committee deemed it wise, first of all, to make a careful investigation of facts in the case; and secondly, before issuing any public statements, to present facts and conclusions to the responsible Boards, that they may take such action as will put the whole matter in an encouraging instead of a disheartening light before the public—may, in fact, furnish positive inspiration.

Findings.

The practical questions are two, the first being much more insistent because much more manageable than the second.

*Are there Home Mission fields which are being neglected by all?
Are there Home Mission fields where there is needless duplication of effort?*

Off-hand observation on the subject is easy. Scientific investigation of the facts is extremely difficult. There ought to be a basis of wide and careful induction. As a beginning in this direction the Federal Council, at the suggestion of the Joint Committee, has taken one State in the very centre of the West, Colorado, and through a Special Secretary, Rev. O. F. Gardner, located for

the time in Denver, has left no stone unturned to get at the bottom facts in the case. On a blank prepared by the Joint Committee, and with the co-operation of the State Superintendents of the various Home Mission Boards, church statistics were obtained directly from the fields. These were verified in three ways: (a) by denominational year books; (b) by a census just taken by the Colorado State Sunday School Association; (c) by the Bulletin of Religious Bodies recently issued by the U. S. Census Bureau.

Our tables go over the entire State, county by county and town by town, giving the population, the area, the post offices, the churches, the membership, the current expenses of the churches and the amount of Home Mission aid received. In addition to statistics we have many written descriptions of conditions. All this information depending on voluntary co-operation, it is surprising that our definite returns cover at least 75% of all the church work now being done in Colorado. Substantially we have a conspectus of over 90% of it all.

There are 154 places which are receiving Home Mission aid. The averages in these places are as follows: Population, 3600; number of churches, 3.8--i. e., one church to every 945 people; number of members per church, 121; current expenses per church, \$1,014.45; Home Mission aid for the whole place, \$378.19--i. e., \$10.50 of Home Mission money for every hundred inhabitants.

1. In the clear light of these facts it is seen that sweeping statements about overlapping and the waste of Home Mission money in denominational competition are without adequate foundation--are, in fact, absurdly false. Putting all the Home Mission efforts together, one on top of another, we are contributing towards the religious welfare of each inhabitant an aggregate of one cent every five weeks! That is in the places where we do anything at all. But there are nearly four times as many neighborhoods where no denomination, Catholic or Protestant, is doing anything whatever, either with or without Home Mission aid.

Eleven per cent. of the Home Mission aid goes to fields where there is but one church; 77.8% goes to the strategic centers, the nine largest towns and cities of the State (35.6% to the two largest cities). Nearly 90%, therefore (88.8%), of the Home Mission aid goes either where there is no duplication whatever or to the swiftly growing cities, where the future of the people is pivoted.

This wise distribution of funds in the large must not lead us to overlook some directions in which careful co-ordination of endeavor would enable us to reach fields otherwise deplorably neglected. There are 133 places ranging in population from 150 to 1000 souls each without Protestant churches of any kind; (100 of these have no Romanist churches either). There are 428 other communities of sufficient importance to have post offices, but without any churches. Some places have 200 and 300 or more people, with two or three saloons and no church.

There are whole counties with no adequate religious work; San Miguel, with over 5000 people in 12 places and only 3 churches

in the county; Lake Co., with 4 churches in Leadville, which has 13,000 people; Las Animas Co., with 11 churches in Trinidad, where there are 14,000 people, but only 4 churches for the 16,000 people, largely Mexican, in all the rest of the county; Cheyenne Co., a rapidly developing dry farming county with only one church. Of the 60 counties in the State at least 18 appear to be without adequate church work of any kind.

2. On the other hand, there are some places which appear to have more church privileges than are absolutely necessary. Exceptional instances are a town with 400 people and 4 churches receiving \$660 of Home Mission aid, and a town with 300 people and 6 churches, receiving \$530 of such aid.

In view of all the facts, however, the most critical student of the conditions revealed must admit that for every section of the State possibly overprovided with churches there are at least twice as many sections which are certainly underprovided. That much is plain on the fact of the figures. If one could fully measure the deeper historical and psychologic needs of the situation he might conclude that there is at least ten times more overlooking than there is overlapping.

What can be done to correct both errors? As there is no reason to suppose that Colorado is an exceptional Western State we earnestly recommend immediate, definite action by all our Home Mission Boards to promote more effective co-ordination of effort.

Recommendations.

Guiding Principles.

Recognizing the large degree of interdenominational comity long exercised on Home Mission fields and increasingly so, in order to reinforce our workers in this and to establish the principle throughout the entire field,

The.....(name of Executive Board or Committee) hereby instructs its superintendents of work and all representatives:

I. TO CONFER WITH LIKE OFFICERS OF OTHER HOME MISSION SOCIETIES OR BOARDS AND ARRANGE TO ALLOT THE ENTIRELY UNOCCUPIED FIELDS AMONG THE VARIOUS BODIES, SO THAT EACH SHALL FEEL ESPECIAL RESPONSIBILITY FOR GIVEN FIELDS.*

II. TO DECLINE TO ENDORSE APPLICATIONS FOR HOME MISSION AID IN PLACES WHERE THE GOSPEL OF CHRIST IS EARNESTLY AND ADEQUATELY PROMULGATED BY OTHERS AND WHERE ASSURED PROSPECTS OF GROWTH DO NOT SEEM TO DEMAND THE ESTABLISHMENT OF OTHER CHURCHES.*

Executive Measures.

It is understood that the above instructions are not to be in force nor to be issued until adopted by Boards aiding at least two-thirds of the 6066 missionaries west of the Mississippi River, as

*It will be noted that Instruction I does not exclude any one from any field but merely insures that some one look after every field and that Instruction II has nothing whatever to say about what people in communities may choose to do for themselves, but concerns only the funds of the missionary societies.

reported to the Home Mission Committee of the Federal Council at the end of 1909. Accordingly each Board is to notify the aforesaid Committee as soon as it adopts these recommendations and is to issue them to its representatives as soon as it is notified by the Committee that Boards having the requisite number of missionaries have adopted them. The Committee shall furnish the Boards with a list of all the Boards joining in the instructions, the list to be sent by each Board with the instructions to its State or Territorial supervisor of missions.

It is further understood that in order to secure promptly and as frequently as necessary conferences of the representatives of the co-operating Boards to carry into effect the foregoing instructions the following is adopted:--

(a) Within one month after the instructions are issued the conferences of State or other Territorial supervisors of missions shall convene.

(b) The first conference shall be called together at some convenient place by the representative selected by the Executive Committee of the Home Missions Council.

(c) The first conference in each State or Territory shall choose a secretary who shall keep a record of conclusions reached, notify all conferees of the same and call subsequent meetings whenever two or more deem another conference desirable.

In the nature of the case it is understood that until such times as there may be churches of each one's own persuasion, the existing church or churches in a community will extend every privilege which their convictions allow and all possible courtesies.

By way of explanation it is noteworthy that the application of the two principles (Instructions I and II) just adopted, is peculiarly appropriate in the following spheres of action:--

- (1) In Spanish-speaking fields, in some of which it has long been in force.
- (2) In work for the Indians, where it is in process of adoption.
- (3) In mining and lumbering camps, where the population is especially shifting.
- (4) Among immigrants who do not find in this country already a considerable body of their own nationality in evangelical churches.
- (5) In the congested sections of great cities, where there is no coping with the vast needs except by co-operating.
- (6) In thinly populated rural sections which are not strategic numerically and yet, judging by the past, are the springs of the best life of the nation.
- (7) Experience indicates that Instruction II is likely to find its most frequent application in the smaller towns and villages which have no assurance of large growth.

L. C. Barnes, *Chairman.*

E. B. Sanford, *Secretary.*

Adopted March 16, 1910, by the Joint Committee and recommended to the various Home Mission Boards for action.

Likewise adopted and recommended by the Home Missions Council 1910.

Likewise adopted and recommended by the Executive Committee of the Federal Council 1910.